The LUTHERAN

EASTER CAROLERS

"Christ is risen! Alleluia!"

39, No. 30

APRIL 24, 1957

CENTS

Easter Guest

IT WAS EASTER MORNING at the family breakfast table. In simple words, I had just told the story of the road to Emmaus. I had emphasized that Cleopas and his friend did not know Jesus until they were eating with him.

"But I would have known him," said six-year-old Ted, his face flushed after our early morning Easter-egg hunt.

"I WOULD HAVE known him too," said ten-year-old Polly, looking dreamily at the center-piece of colored eggs and two furry chicks that we had found in the yard. "You could tell by his hands."

"The candlelight fell on his hands as he broke the bread didn't it?" I asked softly, "What do you think his hands looked like?"

"They looked—kind," Ted blurted.

"You know," Polly explained. "T moved slowly—gently—as if he v blessing those two men there."

"The skin on his hands was tanned tough from working in the sun wind," said my husband.

"HIS CARPENTRY work must h hardened them," I added. "So did c ing and cleaning fish outside. Remem how he fried fish for his disciples the beach?"

"I think his fingers were long like Graham's," said Polly. "When he he people, he must have had to touch the

"If he held your hand walking," Ted. "I guess he held it tight."

And as we spoke, we felt him near.

—ANNA LOUISE ARNO

The LUTHERAN *News Magazine of the United Lutheran Church in Ame*

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OVER PICTURE. Choristers at Luther Memorial Church, Madison, Wis., swell the Easter chorus.

THE CHURCH IN THE NEW

Church battles race law

A sign was placed at the steps leading into St. George's Cathedral (Anglican) in Capetown, South Africa, this month. It read: "This cathedral is open to all men and women of all races to all services at all times."

The cathedral is a stone's throw from the capitol building where the South African House of Assembly seems certain to pass the Native Laws amendment bill giving the government the right to prohibit Africans from worshiping with whites. The measure has been denounced by leaders of most major religious groups. Some have said they will defy the bill if it becomes law.

The Rev. T. J. Savage, dean of the cathedral, said the sign "was not put up as a protest against anything but as a positive statement of where we stand and have stood in the past. It represents the policy of this church since A.D. 33."

LWF to sing new liturgy

The order of worship that will appear in the new *Service Book and Hymnal* of the Lutheran churches in America will be introduced at the Lutheran World Federation Assembly in Minneapolis in August, according to Dr. John W. Rilling, pastor of St. John's Church in Minneapolis and chairman of the committee on worship for the Assembly.

The new musical settings will be used at the opening service to be held in Minneapolis Auditorium on Thursday evening, Aug. 15. A choir of 1,000 voices will lead the expected congregation of 10,000 worshipers.

Dr. Luther D. Reed, chairman of the Joint Commission on the Liturgy and Hymnal, said members had approved use of the new service "since we all re nize the advantages that will accure such an impressive introduction." new book is a joint effort of all Nat Lutheran Council bodies and will tually be used by two-thirds of Lutherans.

The 1024-page book will be ava sometime in 1958, Dr. Reed further Typesetting of the 602 hymns w have been completed by mid-Apri stated, and work would then be s on the three musical settings for t urgy. Pamphlets containing the litu settings are expected to be ready for by pastors and church musicians gional conferences to be held this f

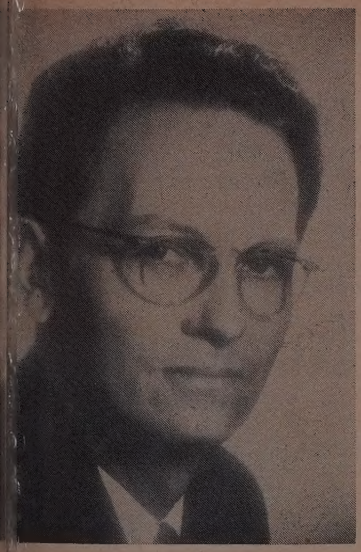
Heiges to give lectures

The Knubel-Miller Lectures for will be delivered by Dr. Donald H executive director of the Nationa theran Council's Division of Colleg University Work, according to a nouncement made in Washingto month by Dr. Gould Wickey, exe secretary of the Board of Higher E tion of the United Lutheran Chu

The annual lectures, named in of the first president and first tre of the ULC, are sponsored by the of Higher Education, which choos subject and the lecturer. Places the lectures are given are selected board in co-operation with synod dents.

Dr. Heiges' topic will be "Ch Vocation." Lectures are to be give ing January and February at Sask Canada; Kansas City; Louisville; S bury, North Carolina, and John Pennsylvania.

Dr. Heiges has spent his entir



DR. DONALD HEIGES
Saskatoon will hear him first

in educational work. After graduafrom Gettysburg College and Semihe served for ten years on the staff e college. In 1944 he became Lun student pastor in Greater New . In 1950 he was called to his prespost as head of the NLC division supervises the ministry to Lutheran nts on college and university camthroughout the U.S.

xensen sees duty in China

s a friend of the Chinese, I believe the personal motivation of wanting rk with the Chinese and try to conte to their peace, happiness and welis a good one, regardless of whether ot there are official diplomatic rela" between China and the U.S., wrote ionary Paul Mackensen. In his leto Dr. Earl S. Erb, executive secreof the ULC Board of Foreign Mis. Pastor Mackensen added, "If I so desire, I am perfectly free to return to America immediately . . . Please understand that this is a personal matter in which there has been absolutely no interference, coercion, persuasion, suggestion or encouragement by any third party —as some may mistakenly believe."

The 32-year-old missionary had been released from prison in Shanghai on March 7 after having served a five-year term "for actions detrimental to security." The Chinese Reds had charged him with being a U.S. spy during the Korean conflict. He had arrived in China in 1948 and was stationed at the ULC mission at Tsingtao until his arrest.

Pastor Mackensen has a two-month temporary residence certificate which allows him to stay in China until May 7, according to his letter. He said he was residing in Shanghai "pending the possibility of securing new employment." Whether this would be in church or secular work remained doubtful, although the missionary reported that he had been in touch with Lutheran leaders and that church work was progressing well both in Shanghai and Tsingtao. He said he expected to attend a "Lutheran convention" later this month.

Resigns as ULC missionary

Because employment in Red China would not be possible if he remained connected with an American church group, Pastor Mackensen tendered his resignation as a missionary of the ULC. "Please understand that my resignation stems entirely from my own desires concerning future work," he wrote in the letter to Dr. Erb. He added "sincere greetings to you and to all my friends in the United Lutheran Church. Let everyone be assured that I have suffered no harm, and am well and in excellent spirits."

Dr. Erb said the resignation would be presented to the BFM at its June meeting.

Pastor Mackensen's future plans remained somewhat clouded as the result of a telephone conversation between the missionary and the Rev. Roger Singer, ULC pastor who heads the mission at Hong Kong. Pastor Singer said that Pastor Mackensen wants "to study what is going on in China" but that he had said, "I'll certainly stop and see you when I come through Hong Kong."

The Rev. Fulgence Gross, American Roman Catholic missionary who left China last month after serving a prison term, told a news conference in Hong Kong that Pastor Mackensen "has resigned from the clergy and is staying in China to work for the people." The priest added that the Lutheran pastor has "had no luck in his search for a job."

Easier divorce rejected

Efforts to tighten or ease divorce laws ran into snags in state legislatures throughout the U.S. Biggest battle of the current legislative sessions came in Colorado, where Gov. Stephen L. R. McNicholas vetoed a new divorce law after opponents of the measure said it would make Colorado the divorce capital of the nation.

The governor's veto message said he was taking the action "with considerable reluctance . . . because of the many fine improvements it makes in our divorce law and its procedure." He noted, however, that the bill had met with "almost solid opposition from religious leaders throughout the state." The measure would have changed the six-month waiting period between preliminary and final divorce decrees to a 90-day "cooling off" period.

South Carolina's legislators turned down a bill to permit divorce on grounds of "constructive desertion." This was fined as a situation in which a marr partner is driven from home by an tolerable situation the other par creates. Present law allows divorce desertion, adultery, physical cruelty habitual drunkenness.

Present laws upheld

Attempts to tighten divorce proced also failed. Arkansas lawmakers tu down a proposal to raise the resid requirement for divorce applicants three to six months. Sponsors of the "were only trying to make it more ficult for lawyers to earn a living,' jected Sen. Guy H. Jones.

Oregon state senators passed and to the house a measure that woul quire a 60-day "cooling off" perio fore a divorce became final. In an action, it refused to recognize the ity of Nevada divorces if the div person retained a home in Oregon. other states have similar laws a Nevada's "quickie" divorces.

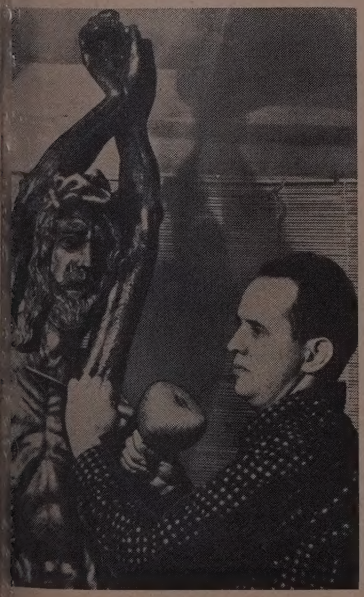
Utah's legislators acted as if t been listening to the pronouncemen the ULC Board of Social Missions. passed a law requiring a 90-day de divorce proceedings while "domest lations counselors" appointed by court tried to save the marriage. could refer either or both parties divorce action to a "physician, chiatrist, social service worker . the pastor, bishop or presiding o of any religious denomination to the parties may belong."

Birkeli to leave LWF post

Dr. Fridtjov Birkeli will resi Oct. 1 as director of the Lutheran Federation's Department of World sions, according to a Geneva ann ment. The Norwegian church

has held the post for three years, become general secretary of the egian Missionary Society.

. Birkeli's "excellent leadership" g his three-year tenure was noted by Carl E. Lund-Quist, LWF executive tary. During that period the first frica and All-Asia Lutheran con- ces were organized. As a result, ter understanding has grown up een the churches in Asia and Africa a greater respect between the older ches in the West and the younger ches in these continents," Dr. Lund- t said.



DISPUTED CRUCIFIX

nbers of Los Angeles' Westwood hodist Church were up in arms when nine-foot wooden figure of the cru- d Christ by sculptor Robert Ortlieb first displayed in the church. They now finding themselves attracted to ccording to the Rev. A. W. Painter.

Jewish gains cited

Jews in the United States have achieved a "status and security" that is "unprecedented" in their history, Executive Director Marc H. Tannenbaum told the annual assembly of Synagogue Council of America in New York.

The Jewish leader attributed this to the transformation of America from a Protestant nation into a "three-religion nation." This change has permitted Judaism to achieve an integration that it never before had, he said.

Dr. Abraham J. Feldman of Hartford warned the group against "debunkers" of the current religious revival in America. He questioned the propriety of "probing into the sincerity" of individuals who in increasing numbers are affiliating with churches and synagogues. "How can we sit in judgment when they come to us to worship and seek education?" he demanded.

The council heard reports of "substantial increases" in synagogue membership. The group includes representatives of Orthodox, Conservative and Reform Judaism.

Mission to Jews marks decade

The Christian church has a "special concern to provide a Gospel outreach" to Jewish people, Dr. Conrad Hoyer, executive secretary of the NLC Division of American Missions, said in Chicago this month. Dr. Hoyer spoke at a service marking the 10th anniversary of the NLC's Department for the Christian Approach to the Jewish People.

Reaching Jewish people with the Christian message is an "obvious responsibility" for the church, Dr. Hoyer said, but it has been neglected in the past. "Outright indifference and even antagonism" toward Jews has been due to social circumstances, he said. In the "free and

friendly relations in a free society" the Christian witness to the largest single non-Christian group in America has "special and unique opportunities."

The department "can claim only modest success during the decade" of its existence, Dr. Hoyer said. It operates centers in Chicago, Baltimore, Pittsburgh, Philadelphia, Brooklyn, Minneapolis-St. Paul and Los Angeles but "has emphasized that the principal responsibility for bringing the Gospel to Jewish people" rests with the 11,000 Lutheran congregations in the U.S. and Canada.

New York crusade to cost million

Cost of the six-week evangelistic campaign that Billy Graham will open in New York City's Madison Square Garden on May 15 will approach $1 million, crusade officials said. Major part of this sum will come from local gifts and from offerings received at the nightly meetings in the huge arena.

New Yorkers will be urged to joi prayer from 12:15 to 12:30 each n time throughout the crusade. A loca dio station will offer a "prayer time gram" each day. There will also b network telecast from the Garden Saturday evening and frequent local casts. Leaders said radio and TV w be used "to a degree the Graham has never known previously."

Supporting the meetings are 1,500 York area clergymen, campaign offi said. They are currently conducti nine-week training course for 4 "counselors"—lay members of New churches—who will assist in the r and in following up those who make cisions for Christ." An ushering sta 2,000 has been recruited and a cho 1,500 voices is expected to take part.

Private confession criticized

Widespread re-establishment of practice of private confession had

BILLY GRAHAM WITH LOYAL SUPPORTERS
Evangelist relaxes with his family in his North Carolina home

ed in Lutheran churches of Ger- in postwar years. While not for- n by Lutheran doctrine, the prac- ad for several centuries been ob- l only in isolated cases.

1952 the United Evangelical Lu- n Church in Germany (VELKD) ved revival of individual confes- Other evangelical groups took sim- ction. At last year's *Kirchentag* the r was widely discussed, with clergy- nd laymen urging its use as a ma- pect of pastoral care. Confessional s set up for persons attending the ng proved inadequate to meet the nds.

is month the League of Reformed ches in Germany issued a stern ng against the practice as a "re- from the Reformation." It leads to lse view" of the "supernatural au- y of the preacher" and to a "false ty" in the "priestly word, which is he word of God," the league's state- said. The league represents about 00 members in most of Germany's rmed churches.

r too late

oo late to study for the priesthood?" an ad in a Roman Catholic weekly. es on to tell of a plan for "delayed tions" by which older candidates can e up their studies and enter the ch.

eports from many fronts in recent ths have highlighted the ordination eople of advanced years. In Mil- kee, a 57-year-old former motorcycle and probation officer was ordained to Episcopal ministry. The Rev. Walter enzel was one of a group of four. of the others had been in business many years and one had been a her.

Iron River, Michigan, Episcopal ordination was given to former Brig. Gen. Lester Maitland, 57, who was the first man to fly non-stop from the U.S. to Hawaii. The former Army aviator later served as Michigan's civil defense director, left an $11,000-a-year job as the state's director of aeronautics to devote his full time to the church.

In the Netherlands, 76-year-old Pieter de Walcheren, author and former newspaper man, became a priest of the Order of St. Benedict. A convert to Catholicism, Father de Walcheren had entered a Benedictine abbey following his wife's death in 1954. His daughter is a nun. In Colombia, one-time fiery political leader Dr. Luis Ignacio Andrade became a monk of the Claretian Fathers at the age of 61. He is a widower.

And so forth

Number of Roman Catholic Negroes in the U.S. has increased 90 per cent in the last 25 years, the Commission for Catholic Missions among the Colored People and Indians reported. Of the country's 16 million Negroes, 530,000 are Roman Catholics, the report said.

A 100,000-watt radio station to reach all of Southeast Asia will be set up in the Philippines by groups associated with the NCC Division of Foreign Missions. Plans for a similar station in the Near East were recently announced.

A bill demanding that all Arkansas state employees sign a loyalty oath was vetoed by Gov. Orval Faubus after protests from church leaders, educators and fraternal organizations. The measure was called needless.

Dr. Joseph Simonson, former ELC pastor who has served as U.S. ambassador to Ethiopia since 1953, resigned his post this month, a White House announcement said. Dr. Simonson said he expects to return to the ministry "some day."

EGYPTIAN SOLDIERS rode in chariots and on horseback pursuing the children of Israel when Moses led his people toward the Red Sea. The situation had changed drastically last October, when the Israelis rode in discarded New York City taxicabs across the Sinai desert into their swift and successful attack on Egypt.

There were other changes in the situation since the first time these enemy nations glowered at each other. The tiny Israel of today could capture Cairo in two weeks, but Egypt's good friend Russia would interfere. Then the U.S. would have to move to prevent Russian conquest of the Middle East, and a world war would be underway.

Under the circumstances nobody can be permitted to fight. Instead, a slow, patient game of international politics for high stakes must be played. In mid-April there were a few faint signs that the U.S. might be winning.

Stakes in the game

THE U.S. has three aims in its Mideast maneuvers: 1) to prevent the Reds from gaining control over the area, 2) assure a steady supply of Mideastern oil for western Europe, and 3) keep the Suez Canal open.

As ships began streaming through the Suez this month, paying tolls to Egypt's President Nasser exactly as he demanded, the western nations had suffered a tactical defeat. For all the talks going on between U.S. Ambassador Raymond Hare and Egyptian Foreign Minister Makmoud Fawzi, it seemed unlikely that Egypt would yield any point regarding control of the canal.

But the U.S. had some moves yet to make. It was slowly isolating Nasser from his Arab allies. King Saud of Arabia had been the big man to win. was promised military supplies w about $50 million in the next five ye strengthening him against the danger the pro-Nasser people in his own ernment. Iraq, scheduled to get $ million in special economic aid, definitely anti-Nasser. Lebanon is to $10 million in U.S. aid.

Egypt's only remaining allies, Jor and Syria, were squirming with un tainty. King Hussein threw out of o his pro-Russian Premier Suleiman bulsi, and the quarrel which see likely to result might destroy Jorda a nation. Even Syria was no longer as efforts were underway to cut d the power of Colonel Serraj.

Westward, the newly liberated na of North Africa—Tunisia and Mor —were taking an anti-Nasser s Premier Habib Bourguiba of Tu hopes to promote his own brand of nationalism.

BESIDES the political maneuve powered by the $200 million the U willing to spend for Middle Ea friendship, plans were being shape break the Suez bottleneck in shipme oil westward.

A pipeline across Turkey, and through Israel if the Gulf of Aqab be kept open, could transport quan of Persian Gulf oil. Bigger, faster ers to make the trip around Afric stead of through Suez are being bu

The U.S. long ago cut off eco aid to Egypt, and U.S. and British are slow to resume use of the cana priving Egypt of income it needs The slow-motion struggle with Egyp depend on how long Nasser ca money to manage his country.

ASHINGTON

OBERT VAN DEUSEN

FOREIGN AID

HIS IS THE YEAR of the big decision o the future of the foreign aid pro-a. Those who don't believe in foreign and those who feel it is an essential aent of foreign policy are girding nselves for a showdown.

reliminary skirmishes took place in ral study committees which have probing the problem: the President's zen Advisors, headed by Benjamin rless; the International Development isory Board, headed by Eric Johns-; and special committees of the Senate the House. The Fairless and Johns-committees agreed, to the surprise of ny, that a substantial foreign-aid pro-m will be needed for some years. ngressional committees are preparing present recommendations.

The drama heightened as heavy artil-y was brought up. John Foster Dulles eared before the Special Senate Com-tee to Study the Foreign Aid Program gave a preview of the administra-n's new foreign aid proposals. Next nth President Eisenhower will explain se in detail in a special foreign-aid ssage to Congress.

THE CLIMAX will come in Congres-nal debate after the House and Senate mmittees have submitted their reports. atorical howitzers will blast the gov-nment's "give-away programs." Coun-barrages will defend the philosophy at in strengthening friendly nations the S. strengthens itself. Some voices will be raised to insist that only military aid is in the national interest. Others will say non-military aid is essential.

When we read in the newspapers and the *Congressional Record* what the members of Congress have said, and how they have voted, we will be engaging in self-appraisal. For the positions which lawmakers take are in part a reflection of what they think the people want. If the foreign aid program should be substantially reduced, or its philosophy changed, and the margin should be only a few votes (which may well happen), some well-meaning but dilatory citizens will have qualms of conscience because they did not write to their Congressmen.

Dulles' preview

THE TESTIMONY of Secretary Dulles before the Senate committee provided an insight into the administration's thinking. He proposed that military aid be separated from economic and technical aid, and that it be administered by the Pentagon. He urged that some way be found to place technical aid on a long-term basis, to avoid the annual uncertainty over the renewal of appropriations.

The device he suggested was the setting up of a revolving fund from which loans at low interest rates could be made to underdeveloped countries for projects which they could not otherwise afford. An initial appropriation of $2 billion might be asked.

Most church leaders favor the idea of divorcing economic and technical aid from military aid. It is easy for other countries to get the idea that armed strength is our most important criterion, since the U.S. budget for military aid is so much larger than that for other types of assistance. Separate administration would give a chance for each program to stand on its own feet.

THE STRANGER

It was incredible but true. The crucified Lord walked with two of his perplexed disciples on the road to Emmaus

I DON'T KNOW when we first realized that the stranger was walking with us. Later, when Cleopas and I reflected on the incident of that day, neither of us could come to any conclusion about it.

Occasionally we had met a few people on their way into the city. But most travelers were going back home after celebrating the passover in Jerusalem. And then—it still seems unbelievable to talk about it—all of a sudden there were three of us . . . this other man walking in the same direction we were going.

It was midday. And an uncommon day it was. All of us who had been close friends of the Master were exhausted. The events of the past few days were too much for us. Everything had happened so suddenly we could scarcely believe it wasn't a horrible nightmare.

Yesterday, after the Sabbath, we gathered in small groups and said a few words to one another. We felt . . . well, just blacked out. As though we had nothing to live for.

Cleopas and I decided we would go back to Emmaus the next day, as we had things to do that would keep us busy . . . try to take our minds off the tragedy. So we arose early. Naturally we wouldn't leave without bidding farewell to the disciples and to the handful of other friends who had been loyal to the Master.

IT WAS A GOOD hour's walk from where we were staying to the place where the rest of the disciples were. By the time we arrived there . . . well, it's difficult to explain in such a way that it sou reasonable. There seemed to be so thing different about the day.

I didn't mention it to Cleopas at time, but he spoke to me of the s thing many days later. When we fir met the eleven and a few other frie they were already talking excitedly. day before everyone had been so gloc Now they talked rapidly, and somev incoherently with three of the wo who were supposed to have visited tomb that morning.

"He isn't in the tomb!" "They they saw angels." Peter and John dec to make a hasty trip to the tomb to out what it was all about.

More of us wanted to go, but I cautioned against too many of us r ing the streets at this time of the There was no use getting more o involved with the authorities.

We waited anxiously for several ho Finally the two disciples returned the news that the tomb was empty. T were angels who spoke of Jesus b alive.

Now the talk did flow. We discu this thing until almost noon, but of co we came to no conclusion. What co sion could we come to? No one ever heard of anything like this.

We went over the same argun again and again. We tried to thin something Jesus himself might have But I guess we were all too excite

By MERLE G. FRANKE

"Here Was the Christ . . . the Risen Christ"

events of the preceding days to be to think clearly.

Cleopas and I decided to go ahead our plans. If anything turned up, other disciples could get a message us through some traveler leaving Jeru-em.

My friend and I talked as we went. ere was much to talk about. As if the cifixion hadn't been enough, now this st development. So our talk served le purpose, except perhaps to relieve ne of the strain that was in our hearts. Then it happened . . . please don't ask to explain how, because I simply n't know. Instead of two of us walk-g, there were three. Another man alked silently between us. He had an ddoor look about him, as though he t at home among the hills and valleys. We didn't have the slightest idea who was. Apparently he had been walking ith us for some time without our re-zing it. For soon after we noticed him asked, "What is this conversation you e holding with each other as you walk?"

We stopped for a moment and looked each other, and I nodded to Cleopas. He answered for both of us, saying, "Are you the only visitor to Jerusalem who does not know the things that have happened there these last few days?" It was a good answer, I thought . . . the mere mention of "these last few days" should give the clue to the subject of our conversation.

But the stranger apparently didn't know. He asked, "What things?" This really must be a stranger, I thought to myself. Where has he been that he doesn't know what has happened in Jerusalem over the weekend?

When we discovered that the stranger actually didn't know what we were talking about, we tried to explain. We told him that the events we referred to concerned Jesus of Nazareth, and how the chief priests had delivered him up to be crucified.

We told him about the women and Peter and John visiting the empty tomb, and how we were all puzzled about it. For some reason we told him everything, describing our feelings about the matter and how all the disciples were so disappointed because we had hoped this Jesus

would really be the redeemer of Israel.

Then a still stranger thing happened. Now this man began to explain, in a firm but very understanding manner, the meaning of all that had taken place. He seemed to know far more about the events of the last few days than we did, or than any of the disciples knew! Who is this who can explain things as they have never been explained before?

He said, "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" Suffer? The Christ? But why? How could a Messiah suffer? He was supposed to be above all that.

The man seemed to have endless patience in dealing with our stupidity. For we must have asked a hundred questions. But each one he answered clearly, so that soon we knew more about the Messiah than we had ever known . . . or could learn in a dozen years at the synagogue school! Then, probably because he saw that our minds and hearts were almost a total vacuum in understanding and knowledge, the stranger started right at the beginning.

He explained about Moses, the tribes of Israel, the house of David, and the prophets and what they said. Most of all, he explained to us what the real Saviour was to be like. He told us about the Suffering Servant, the Lamb being sacrificed, the High Priest, and a great deal more which we weren't able to remember.

ORDINARILY it's a dull journey to Emmaus, along a dusty road that hasn't much to boast about in the way of scenery. But that day we reached the village in what seemed like record time.

Of course the reason is that we had been talking so much we didn't noti the passing of those seven miles. Actual we probably walked more slowly th usual.

As we reached Cleopas' home t stranger seemed as though he intend to travel farther. We asked him to spe the night at Emmaus, for it was alrea getting late. He consented and came with us to eat the afternoon meal. Tha when we found out who he was.

It was so strange that we didn't susp it up to that time. But just as we ga thanks and were about to eat, the eyes our understanding were suddenly open This was no stranger. It was Jesus!

Of course! Our minds raced swif over the trip from Jerusalem . . . n the whole pattern was clear to us. O Jesus himself could have explained th things to us in such a fashion. Here w the Christ . . . the risen Christ, sitt with us at our meal.

BEFORE WE COULD even begin to sh our excitement and joy, we realized t Jesus was gone . . . he had left as s denly and as quietly as he had appea in the first place.

We sat stunned as though in a tra and finally remarked to one another t our hearts had burned within us as walked and talked with him on the r There had been something different ab him! He had used that journey a means of explaining to us, and probab through us to others, the plan and pur pose of his life and death . . . and re rrection.

Suddenly we realized that our p was not at Emmaus. We must return Jerusalem. Find the disciples, sp the news! We had something impor to do . . . something far more impor than what had brought us back Emmaus that day.

WOMAN DOCTOR IN GUATEMALA

mbition to help her people drove little Indian woman through the hard ears of medical study. She became her country's first woman doctor

BRIGHT BLUE SKIES . . . a chapel surunded by tropical shrubbery . . . a edding procession moving along the ee-lined mountain road toward the apel—this was a scene fit to elate any ride.

But the bride in this procession was ot happy. She was a little Indian girl st twelve years old. Her mother had und an Indian boy whose parents were illing to pay two *quetzal*, the equivalent of just two dollars, for their son's wife.

The bridegroom and his parents arrived. The bride, bedecked in her new wedding dress, gave the boy a quick glance. Then like a frightened deer, she started to run away. But her mother grabbed her and the wedding procession, full of rebellion, proceeded to the chapel.

Not understanding the Spanish words of the ceremony, the little bride stood in silent terror, as her mother continued a tight grip on the child. When it came the bride's turn to answer the priest, he

y EFFIE JANE SHIVELL

spoke in her native language of the Maya-Quiche tribe of Guatemala and asked, "Child, how old are you?"

"Twelve years old and I don't want to be married," she screamed and sobbed.

THE PRIEST put his hand on her head and said kindly, "Elena, you do not have to be married if you do not wish to be." Then turning to the parents, he gently reproved them. "The child is too young," he continued. "A year from now I will marry the couple—not before."

Back in their tiny thatched home the mother stripped the bride of her wedding finery and beat her. This was not her first chastisement, but this particular beating caused new ideas to stir within the mind of the twelve-year-old.

From her tribesmen she heard of a school run by Evangelical Americanos. The sole purpose of this school, the Indians told her, was to lure Indian girls into devil worship. Could this school be a place to hide from her dreaded marriage?

During the following year she plotted and planned. It would not be easy to leave her family and her tribe. Together they had ground their corn between two stones, as they still do. Together they had been so poor that when one of the children died they were all glad, because there would be one less mouth to feed.

BUT THERE was always a determination pulling her on. One day she decided: devil worship or no, she would go to that school. So she took to the mountain road and in a few hours she was in the ancient city of Antigua.

She inquired for the North American who could speak her language. After hearing her story, he offered to drive her to the mission school. The kind-faced lady who welcomed her into the school did not look like a witch.

Never before had this Indian ch seen Christian people pray. But gr ually, as they showed understanding a kindness to her, she responded with lo Sometimes old habits persisted, but time she stopped stealing bright-colo hair ribbons from the other girls. By end of the first year she had finis three grades.

Two more years and she had finis all the grades in this little mission sch that had taken her in when she co neither read nor write. She was n sixteen. One day in the chapel of school she realized with a great uplift feeling that she was there to learn help her people.

Her life-purpose began to form. wanted to teach the children of her c race the things she had learned. But fore she could be a full-fledged teac in a school, she would have to go t training school which prepared teach

IT WAS ARRANGED for her to enter Patria which is a Presbyterian nor school in Quezaltenango. Her classm were Spanish-speaking girls from w to-do homes and she was the only Ind Diligently she applied herself to studies and finished the four-year co in three.

After graduation from La Pa Elena taught in the Presbyterian In trial College outside Guatemala C When she took the weekend walks the mountain roads, she saw hund of Indians carrying their produce market.

Men carried heavy racks of pottery their backs. Women carried vegeta in baskets on their heads, while on t backs they carried the baby in a c swung over the back like a little h mock. Pot-bellied children, pale sick, carried their share of the burde

MEN OF CONOB TRIBE IN GUATEMALA ARE READING THE BIBLE

Elena realized that many of the Indian dren were dull and stupid because were sick. Something would have be done for their bodies before they ld be ready for learning. She wanted e a doctor and build a hospital where Indians could be taught sanitary liv- and Christianity.

She confided her ambition to the erintendent of the college where she teaching, and he wrote to his elderly ents in Santa Ana, California. "Send up north to us," they replied.

SHE LIVED with the elderly couple dur- the summer. When fall came, the le Institute of Los Angeles offered a chance to work her way through term. But the work was too strenuous the Indian girl who was small of ture, less than five feet tall, and by e end of the semester her health began break.

When her affairs were at this low ebb, ne of the South Pasadena's high-school achers proved to be a friend in need. Admiring the Indian girl's pluck, the teacher invited the girl to live with her, and Elena attended Pasadena Junior College where she made up credits required for medical school.

Next on Elena's list of schools came Loma Linda College of Medicine, near Riverside, California, where the students worked in alternate months at a Los Angeles hospital.

AFTER TWO MORE years of work and study she received the degree of doctor of medicine from Loma Linda College of Medicine, then interned in the Presbyterian hospital in San Juan, Puerto Rico.

She returned to California and became resident physician and assistant surgeon at a Long Beach, California, hospital. They said at this hospital that she was a fine surgeon, and they offered her inducements to stay, but again she said no. She wanted to go back to Guatemala.

Elena returned to Guatemala. But there were traditions and requirements to be reckoned with. Never before had

HOSPITAL IN ANTIGUA, BUILT BY MISSOURI SYNOD LUTHERANS
Dr. Trejo is now practicing medicine in Guatemala City

a woman asked for a license to practice medicine in Guatemala. She, an Indian woman, was making such a request! Most of the two million Indians in Guatemala were illiterate. Among other demands, the board of medical examiners required her to take her examination in French. After two and a half years of waiting and more study she secured her license to practice medicine and a job in the Public Health Department of Guatemala City, the capital.

BUT STILL her goal was not in sight. She wanted to practice medicine in a hospital in that part of the country where she could speak the language of her own tribe. This was no time to give up.

So Dr. Trejo, now in her early thirties, returned to the United States, made a lecture tour among Protestant churches, and told of the great need in Guatemala.

A Presbyterian board in Southern California collected money to purchase a hospital for her in Guatemala. However in the section of the country where they wished to place the hospital the Presbyterians were not permitted to teach, due to regulations of the government.

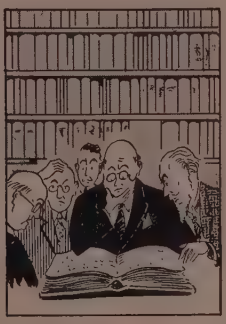
So Lutherans bought the ground and the building, and the Presbyterian board equipped it for a hospital. On the outskirts of Antigua, it was built in r tangular shape around a patio. grounds were well kept and made a pr picture under the vivid blue sky and the very bright sunlight.

When we visited the hospital in Ju 1953, a group of Indians with babies their backs were waiting for the "c *tora.*" She took us through the hosp and introduced one of the Indian nu she was training. She was especi proud of the maternity ward and pretty little chapel within the build A Lutheran clergyman from Anti came each Sunday to teach Sun school to a class of about thirty.

SHE POINTED out her home, a sh distance away, where she lived with husband, a Caucasian of German desc and their two children. She mana her duties at the hospital so that could give at least two hours a day her children.

Her face was radiant with the joy service, her personality glowing with thusiasm. It was like the tonic of su mountain air to be with her for eve short time. This remarkable woman, Elena Trejo — first woman doctor Guatemala and first Guatemalan Ind woman to secure a higher education.

WORDS GET TIRED



There are plenty of words in the dictionary. Why not find new ones, and give the old ones a rest?

By ROLAND E. WOLSELEY

ALTHOUGH ANDY BOSWELL and I don't ·nd the same church, now and then go together to hear a visiting preacher. dy, the combination religious coun- or of students and Latin teacher that e been writing about now and then, es to do that so he can talk to his young ple about what they heard from the itor.

Not long ago we played hookey from r regular pews to hear a certain celeb- y. As we came away after the service, dy commented:

"Some of his ideas were fresh and iginal, weren't they? But I can't say t for his language."

I WAS starting to agree with him when caught up with Mrs. Magnus. Or aybe she caught up with us. This was rs. Virginia Lee Magnus. She is from South, and says "you-all" and that 's "fixin' to" do something or other.

"Good morning, Mrs. Magnus," Andy d.

"Good morning, gentlemen. And how did you-all like the preacher this mawnin'? Wonderful, wasn't he?"

We nodded and she went right on: "Especially his way of expressing himself," she said. "Just too beautiful."

WE DIDN'T STOP to argue, but said a few pleasant farewell words. Andy remarked to me as we moved on that he'd expect Mrs. Magnus to be impressed because she reads all the popular religious books of the type that tell you how to get thin or rich through prayer.

"They don't seem to be doing much good," I observed, noticing that Mrs. Magnus just made it into a low-slung car.

"That's what's so disturbing," Andy said, as we walked on to his old bus. "Here you and I think this man's language is corny, but there are lots of people like Mrs. Magnus who think his vocabulary is great. What's the matter with us: are we getting snobbish about this?"

"I wouldn't say 'snobbish,' Andy," I

answered. I then started on a brief version of one of my lectures to journalism students. It's a matter of good taste, of discrimination in language, I said. I quoted old Percy Marks, the novelist and teacher who died last year. He wrote one of the best books about writing I've ever read. He compared overworked language to popular songs. If you play or sing a song too often it is killed by the repetition unless it has genuine music in it, some distinctive quality in it.

"How MANY of the songs you'd thought you'd never forget five years ago can you whistle now?" I asked him, not really expecting an answer. "It's the same way with language. Work it too hard and it get's stale, unless it really can stand up."

"Sure, I agree with that," he said. "But let's get specific about this. Just what did the preacher say this morning that struck you as belonging to the category of overworked language?"

"Fellowshiping with," I quoted.

"Yes, I heard that too. And in my work it's an expression I've got to fight all the time."

"Another," I said, "was *challenge.*"

"Yes, he challenged us all over the place. The phrase I picked out was *sharing with.* He was sharing challenges and fellowships with us from stem to stern."

"Stem to stern? Isn't that your own brand of corn?"

"It's so easy to slip into those cliches," Andy apologized.

"There's some excuse for the extemporaneous speaker," I said, trying to comfort him. "But when a preacher or a writer uses that kind of language he shows that he thinks in pat phrases. He has had time to select his words, after all."

That led us to making up a little list of rubber-stamp expressions common to religious workers. By the time we to the car we'd thought of these:

deeper resources
living dangerously
facing life triumphantly
the way of salvation
saving souls
bridging the gap between
giving of yourself untiringly
raising prayer interest
embracing Christianity
winning people for Christ

"What do you do about it?" A asked. "How can you get rid of s language?"

"That's the next lecture," I said. " thing we can do is not imitate Mrs. M nus. We can give up reading the sho writing about religion that you fin some of the popular books. And we read original writing wherever we find it."

I THEN MENTIONED the best the I'd found: when the striking wor phrase comes quickly I'm suspiciou it. It's very common or it prob wouldn't occur to me. Then I subst for it what I'm really trying to say.

"For example?" Andy asked, his still on the car door.

"Well, take that *living dangerc* Instead of saying that, why not me specifically someone who does o live dangerously."

"Such as?"

"Kagawa or Schweitzer or Luth Niemoeller. And mention briefly incident he was involved in."

"But that takes a lot more time," objected.

"Of course, but it's also more effe At least it won't ride over the min water over a falls and never sink i rather say less and get that little

"I see what you mean."

elanchthon "Apologized" or the Augsburg Confession

PHILIP MELANCHTHON
Author of Augsburg Confession

basic statement of Lutheran teach- is the Augsburg Confession. When was sharply criticized by Roman tholics, an answer had to be given. answer, known as "The Apology," still an important document for us

T'S ALL RIGHT for me to defend my- —at least, most people would say so. ey would agree that we Americans as ation have the right to defend our- es when attacked.

But should we also defend our church our faith? If we do, we may be ac- ed of engaging in religious contro- sy — something very unpopular in nerica today.

Take, for example, the sniping crit- icisms aroused by the film *Martin Luther.* They misrepresent his life and distort his views. Lutherans are pictured as following a man who was immoral, unfaithful, filthy-minded, and likely unbalanced mentally. Yet if we defend ourselves we are accused of bigotry.

SUCH ATTACKS, of course, are nothing new. When the Augsburg Confession was presented to Emperor Charles V by Lutheran noblemen in 1530 it was coolly received. The committee appointed by Charles to deal with it consisted of unfriendly critics who found as much fault with it as possible. The committee report, called a "Confutation," was expected to give a knockout blow to the Augsburg Confession.

Philip Melanchthon, who wrote the Confession, simply had to defend it. Mild-mannered as he was he could not be silent when many articles of the Confession were condemned. He had spent many days sweating over those statements. He was certain that they expressed God's gospel truth. Criticism of their doctrine could not be endured.

So he wrote a defense. The Greek word for "defense" is *apologia.* Therefore what he wrote is called the "Apology of the Augsburg Confession." Item by item it deals with the criticisms made by the Confutation.

BY NO MEANS had everything in the Augsburg Confession been condemned. If we keep a scoresheet of the twenty-one doctrinal articles we see that nine were

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approved by the Confutation. Six more were found to be partly satisfactory. Only the remaining six of the twenty-one were rejected completely. On such a score it would seem that Lutherans were not such dangerous heretics.

Two of the nine articles approved by the Confutation's authors express belief in the one God who is a Trinity, and in the man Jesus who is God's Christ. Another affirms that the sacraments benefit us even if administered by a pastor who is a sinner. Two more teach the age-old Christian doctrines of baptism and the Lord's Supper. Another says that Christians should perform their civic duties. The rest speak of Christ's second coming, of free will, and of the origin of evil.

THEN THERE are the six articles which received partial approval. The Confutation agreed with the Lutherans that original sin is a reality, but it was not satisfied with the definition given. So Melanchthon had to show that his definition was based on Scripture, and was the same as that of ancient theologians. This explanation was somewhat technical.

Two articles, one dealing with confession and one with repentance, said that Lutherans believe in both. So far, so good, said the Confutation, but the articles should add that every Christian ought to make confession at least once a year by telling a priest about all the sins he has committed. More than that, the Christian must first be contrite before making his confession, and afterwards he must do what the priest has assigned as a penalty.

But once a year, replied the Apology, is a quite mechanical arrangement. It is much better to confess our sins as often as we are sorry. Moreover, to name every sin is a torturing requirement. Nor does the Bible say that we must confess to a priest and accept his penalties. Suc a scheme omits the most important ite —faith. We must trust Christ, not pe form an act of confession.

In the article on the sacraments t Confutation insisted that there are sev of them. The Apology answers that t number is not important so long as wh is called a sacrament has a promise grace attached.

THE AUGSBURG CONFESSION had s that pastors should have a proper c They should also be ordained by bisho said the Confutation. The Apolo agreed, but only on the grounds t such ordination is understood as a m made plan, and if the bishops will per the pastors to preach pure gospel d trine. Otherwise we will get along w out bishops, said Melanchthon.

The Augsburg Confession had favo good order in church worship. The cri wanted it to say also that acts of wors earn merit in God's accounting; to wh the Apology answered sharply, "Nev

This idea of merit and the Apolo vigorous "Never!" are at the heart of discussion of four articles completely jected by the Confutation. Melanchth treatment goes on at great length. T are only two roads to salvation, he sisted: one is to earn it, the other i receive it as a gift. The second is gospel way.

The Confutation thought that this a crazy, mixed-up kind of Christiani really a heresy, and not at all wh taught in the church under the pop thought the Lutherans thoroughly understood the Christian religion. right way is to earn your merits b God by going to mass, by fasting on day, or by visiting a shrine.

It is amazing, said the Apology, anyone could have such a complete

lerstanding of the plain teaching of Bible. For the Romanist way puts in the place of the gospel. It always ves a person uncertain as to whether not he has enough merits for heaven. never gives him a fool-proof list of od works to do. It quite overlooks many imperfections in our so-called od deeds." What a miserable thing a igion of rules is. Worst of all, it omits rist. For if we earn heaven by our eds, what did Christ do?

It definitely is not heretical to teach at Christ died for our sins, and that are saved for Christ's sake. So stated e Apology with all possible vigor. It tainly is no mistake to preach that God ers salvation freely to all people. Noth- is more true than the fact that his gift received by faith. How dare the Con- ation condemn that doctrine? Read hesians 2:8.

But, said the Confutation, you Lu- erans teach that so long as you trust od for your salvation you can live any nd of evil life you want. You teach ith without good works.

No, replied Melanchthon. We have arned what real faith is—a complete st in Christ, an entire entrusting of rselves to him. When anyone has that od of faith, he is a transformed person o wants passionately to do what eases God. His good works grow out his faith. But he never thinks that he ns heaven by them. He trusts Christ, t his own deeds.

The Augsburg Confession made a mis- ke, charged the Confutation, in not fining the church as those obedient to e pope who is the successor of St. Peter Christ's vicar on earth. That is no istake, answered the Apology. The real urch is the assembly of believers in rist. It has nothing to do with the man-made organization of archbishops, cardinals and popes.

It is heretical, repeated the Confutation, to refuse to pray the "Hail Mary," or to pray to the saints. Much as we respect holy persons in history, said the Apology, we cannot find any place in the Bible which teaches us to pray to saints. The story of St. Christopher, for instance, is only a fable. Surely it is foolish to pray to someone who never existed. And if the Virgin Mary saves us "now and in the hour of our death," what does Christ do?

In all these articles the Apology measures every doctrine by two facts: Christ and faith. Any teaching or practice which is not true to these two cannot be true at all. When the Confutation condemns Lutherans for such teaching it is in the wrong.

Christ first, Christ only, Christ above all—on this the Apology insisted. If the pre-Reformation church put the pope and the bishops first, it made a serious mistake. If it put the Virgin Mary and the saints first, it was in error. If it placed pilgrimages, indulgences and monastic vows ahead of Christ's work it had completely reversed the gospel. Nothing must be allowed to obscure or displace Christ.

Faith is the other major interest. It is the gospel teaching that we are justified for Christ's sake through faith alone. Whoever tries to substitute our good behavior, to say nothing of such trifles as rosaries or Lenten fasting, undermines true Christianity.

Faith knows what Jesus Christ did. Faith agrees that the New Testament message is true. But above all, faith trusts Christ and his promised mercy. By such trust the believer receives the salvation God freely gives. Despite the Confutation's charges, this is true gospel.

AFTER THUS defending the twenty-one doctrinal articles of the Augsburg Confession, the Apology looks at the criticisms of the remaining seven articles on practical matters. Of course the Confutation bluntly rejected the Lutheran view in all of them.

Here was the question as to whether laymen should receive both bread and wine in the communion, or only bread. Lutherans said our Lord gave the disciples both. The Confutation declared that the disciples were priests, and only priests should get both. What a silly argument, wrote Melanchthon. Read the eleventh chapter of First Corinthians and see that laymen were given both bread and cup.

On the question of married clergy, the Confutation vigorously opposed the idea. Lutherans had quoted Scripture to show that St. Paul advised men to marry. But, parried the Confutation, St. Paul said "men," not "priests." "As if priests are not men," answered Melanchthon. The truth is that God blesses the marriage of laymen and clergymen alike.

To reject the sacrifice of the mass is to touch Roman Catholic doctrine at a very sensitive spot. Once more the Apology quoted Scripture and church history to prove that the Lord's Supper is a sacrament God gives us, not a sacrifice we offer to God.

MAN-MADE RULES about food permitted during periods of fasting were rejected by the Augsburg Confession—as were also vows required of monks. These had been considered ways of earning God's favor. Therefore they are opposed to Christ and faith. Discard them.

Having a wife may be inconvenient at times, but it's not unscriptural

Last of all was a discussion of powers of bishops. Let the servants the pope say what they will, bishops h no business being at the same time du giving most of their attention to ta laws, and armies. Bishops are sin clergymen, and the true task of cle men is to preach the gospel and adm ister the sacraments.

In brief, that was Melanchthon's fense" of the Augsburg Confession is a lengthy document, rather tedi Because it has to come back again again to the doctrines of Christ and f it often repeats itself. Since it was ten for theologians it is dry and ho

But like a massive wall it repels at It shows that the teachings of Lu can be defended successfully. It exp more fully the meaning of the articles of the Augsburg Confession. above all it makes abundantly clear justification for Christ's sake thr faith means. Thus in defending the A burg Confession the Apology is up ing the purity of the gospel.

CHRIST IS NOT VALUED at all unless he be valued above all.
—ST. AUGUSTINE

Springtime Walk

THINGS HAVE a new look at Easter
ne. The beauty of budding foliage, the
lliant spring sunshine, flowers brighten-
the edges of the lawns. The world
here and now is fresh and new and
iting.

It felt good to walk to the store. Even
feet seemed to have a new energy.
hoped they would still feel like that
en I started home with an armload
groceries.

But I knew, as I smiled at an angry
oin fluttering out of my path, the feel-
was more than the spring look of
ure and the lift it gives me. Easter
lf is part of the freshness. Who can
e Easter seriously without feeling
ppy?

THERE HAVE BEEN times when the hap-
ness has been almost too painful to let
take full hold. The promise that
rist's resurrection belongs also to those
o believe in him has sometimes been
y so intense that dwelling on it would
tter the shell of composure we like to
p around us as a sort of insulation
ainst life.

As I came to the traffic light at the
rner of Main Street, I knew that a lit-
more of that kind of thinking and I'd
writing poetry.

There were a lot of people on Main
reet. The spring baby parade was on.
irls pushed buggies in which lay sleep-
g infants or sat fat smiling toddlers.
der people turned to look and smile
th that friendliness we all share at
ht of a baby.

"HI! DON'T YOU speak to people? What are you looking so thoughtful about?" Mrs. Schmidt was at my elbow.

"Didn't see you. I'm just admiring all these beautiful youngsters—and their beautiful mothers, for that matter."

Her deep laugh rolled up from the well of happiness somewhere inside. "They are beautiful, aren't they? But it takes a real eye for beauty to see it in some of the mothers. Look at that girl over there in blue jeans and her hair screwed back in that straggly wisp of a pony tail! Bet she's rushing like that to get something she can cook fast for her husband's supper."

"Most likely. But I bet, too, she's had her hands full all day looking after Junior, there. He looks as lazy and contented as any one I ever saw!"

"TIMES CHANGE, don't they? I wouldn't have been caught dead looking like her when my children were small. When I took mine for an 'airing,' we really made a production of it. Baby and I were dressed to the teeth."

"Yours must have gotten their teeth very early," I teased.

"Where are you going? I have to stop in the stationery store."

"If I tell you I'm going to the bakery, will you keep it dark? Dan pretends no bakery stuff is as good as mine, but he doesn't really know the difference. If I put a coffee cake in the oven and he sees me take it out he'll go into ecstasies just as though I had baked it myself."

"Notions! Oh, well, we all have them."

We parted and I shopped quickly. I wanted to be home when Kathy and Pete came back from the club meeting at the church. One interruption after another had made me late getting started on my errands.

As I started home, I noticed a definite slant to the sun. Spring may be here, but it isn't summer yet. Thank goodness it isn't. When I think of all that must be done in the next few weeks, I wish the time were twice as long.

The leadership training conferences for vacation church school will take a lot of time, but I can't agree with some of the teachers who think they don't need them since they've been to some before. When it comes to teaching I always have something to learn.

Even with my own children I have some qualms. How do you ever know whether you are doing and saying the right thing?

Like the other night when Pete was so upset about Jesus' dying for him and didn't feel he was worth it. I smoothed it over by saying that Jesus thinks he's worth it.

When I talked to Dan about it, he just looked thoughtful. "Don't you think I was right?" I demanded.

"That's what I'm thinking about."

"Well, for pity sake, what's to think about? Seems obvious to me."

"Oh, it's true, all right. I'm thinking about Pete."

"Well, so am I. Who else?"

"I'm no preacher and I'm no psychologist. Maybe I'm crazy to try to go poking and prying at things under the surface."

I began to see where we were headed. "You mean this could be one of those times when we say something because there's some deeper underlying upset?"

"That's what I thought for a minute. But I think you're right. None of us a worth what God does for us, but thinking we are and doing it makes worth it. Yes, I guess you were rig to try to reassure Pete." He picked the newspaper he had put down to ta to me. For him the incident was clos

But by this time my mind was scur ing around like a mouse in a roomful screaming women. Everywhere I turn a fresh thought screeched at me.

Was there some special reason w Pete felt guilty that night? He has he about the crucifixion before, so why it hit him with a feeling of guilt on t occasion? Had he done something felt ashamed to tell anyone? Were setting too high a standard for him— he couldn't reach and so felt guilty ab life in general? Or was he right to guilty about what he himself was?

Dan had said it so matter of fac "None of us are worthy of what does for us." As grown-ups we h heard that so often and thought it often, perhaps we were used to the i Even saying the public confession of in church can get a little automati

Perhaps Pete needed to suffer a about it before I barged in and clap a spiritual band-aid over the sore

As I thought about these things been in pretty much of a dither. I'd done the only thing I know ho do at such a time. I'd said inside my "Dear God, forgive me and if I've it wrong when I was trying to be please repair the damage through m someone else."

Yes, I guess I can never be enough to think I know the answers. I have an idea that as I walked b along the springtime street my expre grew pretty smug from thinking unsmug I am.

WORSHIP NOTEBOOK

Twenty-first in a Series on The Liturgy: THE PREFACE

My wife and I once attended a wed-g in an Episcopal church. As a part the service, the bridal party received ly Communion. Except for a few nns and the organ music, all of the ts of the service were read, all that is h the exception of three short sen-ces. The bishop had prepared the ssels on the altar. Then, turning to people, he chanted the versicles which roduce the Preface. Afterward, my fe was puzzled: "Why did that nice l man read everything, but when he to the Preface, he began to chant?" That's a good question and I tried to plain that the versicles are traditional t I'm afraid that my reply satisfied ther her nor myself.

Historically these versicles are quite cient, and today almost every liturgy Christendom uses them to introduce e second part of the service. They are sort of stage direction spoken aloud. As before in the Salutation preceding e Collect, the officiating minister or lebrant turns to the people and says, he Lord be with you," and the people spond "And with thy spirit." It is as once again the actors in the sacred ama turn their backs on the audience hat is, God) and quietly remind one nother of the importance of this part of eir sacred action.

We have said enough about the first f these three in another place (*see* The utheran, *Jan. 16*). Here the same no-on is present again, but the "reminder" oesn't stop there. The celebrant con-nues "Lift up your hearts," and the con-regation responds, "We lift them up unto the Lord." And then follows the versicle which sets the stage for what is to follow, and so gives to the whole service the name "Eucharist."

Remember that our Lord took up the bread, and the Scriptures continue, "and when he had given thanks . . ." This then is our invitation to imitate his actions on the night of his betrayal. This is a thanksgiving, hence the word Eucharist which is Greek for "thanksgiving." If we were to paraphrase this little threefold exchange between minister and people, it might be something like this:

V. God be in you. This is important, pay attention.

R. May he be in you too.

V. Forget the things of the world and go up to the throne of God.

R. We agree and go with you.

V. Now let us prepare ourselves to thank him for his goodness.

R. It's the only right thing to do.

A bit wooden perhaps, and certainly not an improvement on the form in our service book, but it helps us to understand what we sing. And if you compare the *Lift up your hearts* with Lamentations 3:41 and Psalm 86:4 you catch some of the desire inherent in these ancient forms.

Having introduced the Preface with this little interchange (and it should be done from memory by the celebrant), he now turns to the altar and commences the Preface proper. There are two parts here. That which is fixed and remains unchanged from week to week is the Common Preface.

It consists of two parts, the Thanks-

giving and the Ascription, and the concluding sentence which leads into the Sanctus. The variable portion, with different prayers appointed for certain days and seasons of the church year, is the Proper Preface.

Continuing in the vein begun in the last of the three versicles, the celebrant begins this prayer of thanksgiving, "It is truly meet, right and salutary . . ." Some of those words sound a bit archaic. Remembering that our service is a purified form of the Roman Catholic mass, a work begun by Martin Luther, one can appreciate the problem by seeing these words in Latin *"Vere digum et justum est, aequum et salutare . . ."* Modern Roman Catholic missals translate them "It is truly meet and just, right and availing unto salvation . . ."

The Episcopal Book of Common Prayer, which is copied by many other Protestants, puts the words, "It is very meet, right, and our bounden duty . . . ," hardly an improvement particularly in the last words. Lutherans simply use the word "salutary," which if understood as something which is "availing to salvation" isn't too bad. Again paraphrasing with a view to explaining and not improving the form, "It is truly proper, right, and conducive to our salvation . . ." In other words, we ought to be doing what we are!

A CHRISTIAN'S LIFE ought to be filled with thanksgiving. One has but to remember Luther's explanation of the first article of the Creed. After making a long list of the benefits of creation, he adds, "for all of which I am in duty bound to thank, praise, serve and obey him." Perhaps the Episcopalian form given above is borrowed from Luther's Catechism!

But the giving of thanks is not an occasional exercise in the life of a Christian. This is not a duty to be regulat by the clock or the occasion. What wou you think of a child who embraced y only when you gave him a present, b treated you with indifference the rest the time? "We should at all times a in all places give thanks unto Thee . .

We do not pull God out of the clos when we need him. This is the fa with so much modern "psychologica preaching. God is the plug that fits in the gap in our lives. Pastors afflict with such an outlook seldom preach G as an end in himself, and the result that when a person (however erringl feels he has no "holes" in his life, forgets God.

God is not simply the answer to our problems. He is that only incide ally. God is God! And we as his cr tures, both by birth and, infinitely m by the new birth in baptism, owe h more than we can ever give. This is w we say "it is truly meet, right and sa tary that we should at all times and in places give thanks" unto him.

TO FOCUS MORE carefully on some the reasons for our thankfulness, th is built within the Common (or fix Preface, a variable prayer which is ca the Proper Preface (this means tha is proper only to the day or season which it is intended).

In the *Common Service Book* th are seven such prefaces:

Christmas: (loving God in flesh ca us to love things unseen)

Epiphany: (God's glory revealed Christ as man)

Lent: (a Tree is our downfall by Ad and is our salvation by Christ)

Easter: (in which we know deat overcome)

Festival of Ascension: (the hope eternal salvation for mankind)

stival of Pentecost: (God does not leave us but sends us the Holy Ghost)

stival of Trinity: (the subject of our worship. Note only to be used on Trinity Sunday and its Octave—first Sunday after Trinity—not the whole Trinity season.)

THE NEW Service Book and Hymnal ds two more: Advent and All Saints' ay (or at any time when the faithful parted are remembered)

Proper Prefaces

FOR ADVENT

ho didst comfort Thy people with the omise of the Redeemer, through Whom ou wilt also make all things new in e day when He shall come again to dge the world in righteousness. Therere with Angels, etc.

FOR ALL SAINTS' DAY

r at any time when the Faithful Deited are remembered)

hrough Jesus Christ our Lord, Who in e blessedness of Thy saints hath given a glorious pledge of the hope of our lling; that, following their example and ing strengthened by their fellowship, e may exult in Thee for Thy mercy, en as they rejoice with Thee in glory. herefore with Angels, etc.

By using these proper prefaces, our tention is directed to the occasion comemorated in the life of our Lord and e fruits of his ministry which come erefrom. The fact that there now are ven, and soon will be nine, ought to nvince us that Holy Communion ould be more than a quarterly observnce. Each one pinpoints the occasion r our gratitude and so helps to disbute them over the church year.

But Thanksgiving, as we have said is ot a seasonal thing, and rather than end a note which relegates our gratitude to only one time, the preface concludes with a magnificent, all inclusive triumphant chorus. *"Therefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying: . . ."*

I recall that as a Navy chaplain I frequently held communion services aboard a dirty old repair ship floating about a buoy. Most of the crew was on weekend liberty. A great majority loafed about the ship, and a handful showed up for services. Each time the small group discouraged me. Why did there have to be so few?

Then one day I read these words ". . . *Therefore with angels and archangels, and with all the company of heaven . . .*" We were not alone, a small handful. We were united with the whole body of faithful. In churches, chapels, and cathedrals, in prisons, hospitals, rest homes, fox-holes, battleships, at sickbeds, and with all the denominations and realms of heaven, our voices were united, and in that glorious unity heaven and earth sang in thanksgiving to God.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

No fault

QUESTION: A few months ago we vacated an apartment when we bought a house. I had bought new curtains, fitted to the windows, just three months before

we left the apartment. The new tenant of the flat liked the curtains and inquired whether she could buy them. I was agreeable, so we agreed on a price (a little lower than I had paid), and we left the curtains in the apartment. I felt the newcomers had got a bargain.

Last week I happened into the lady-purchaser at the market. She accused me of palming off worthless curtains on her, for she said they fell to pieces when sent to the laundry. She demands a refund of her money. I assured her that the curtains were new, that if they were in any way damaged it happened after we vacated the apartment. This has worried me, but I know I did the right thing.

REPLY: Assuming that what you say is correct, you need pay no further attention to the transaction. "Let the buyer beware" may not always be in line with Christian action, but it seems to be in this case. What treatment the new owners or the laundry gave these items is anyone's guess. Stand your ground—unless your own conscience dictates otherwise.

Keeping up?

QUESTION: We moved into this suburban area two years ago. We soon found that we were surrounded with neighbors who have better incomes than we. They go in for luxurious living which is beyond us.

At first it didn't matter—we went along in our way and were quite content. But now that we have a daughter in junior high school we are facing a new problem. Elva is embarrassed that she cannot dress and have the kind of parties which so many of her schoolmates have. She gets invitations to expensive parties, dinners and lunches, and finds homes with a number of servants. I believe we ought in turn invite her friends here, b I am sure Elva would feel embarrass because we do our own cooking and oth services. Children seem to be so co scious of such differences, and I am sea as to what I should do.

REPLY: It is true that children keenly aware of these differences. I it is also true that while they recogn extravagant entertaining they may like it or prefer it. It is likely t Elva's feelings about these affairs rather closely parallel your own a tudes about them.

The girl will naturally have a de to return the hospitality of her frie but there is no reason why your tertaining should be on the pattern "keeping up" or "outdoing." Elva give casual invitations for dinner, staying overnight, and if your attit is right neither of the youngsters have any feeling about the fact yours is a home without serva Children from more affluent ho will enjoy the simple scheme of th in your household, especially if entertainment is well planned.

You already know that teen-a like to "go along with" their crow dress and in doing things. Go as as you can reasonably go, in the of your economic status, in ha Elva nicely dressed, and letting do things which appeal to her anch group.

But help her to be at ease in her way and to value the benefits w she enjoys, even though they are extravagant. If you can feel co with your lot, and keep on an keel, it is likely that Elva will too some time each one must learn t within his means and be content he cannot have the moon.

THE ACT OF GOD IN CHRIST

o Cross, No Crown: A Study of the Atone-t. By William J. Wolf. Doubleday & Co. pages. $3.

his is an attempt at "restating for today doctrine of the atonement in the larger text of the Christian understanding of ation."

he first part of the book is historical. ditional theories are examined and lyzed, and while it is admitted that each sesses some valuable elements, no one them, according to the author, exhausts fulness of meaning which is associated h the cross of Jesus Christ in the New tament. There it is presented not as a ory or even as a manifestation of God's , but as "an act of that love" which is ctive in every stage of man's salvation. e scheme which the author uses for show-the pattern of Christ's redeeming work "the time dimension of personality." od's atoning act in Christ redeems the t, the present, and the future. The re-mption of the past may be described as iverance from the burden of guilt, the lemption of the present as the experience being justified by faith, and the redemp-n of the future as the promise of sanc-cation."

This scheme suffers, as the author him-admits, from oversimplification. But it es provide a useful outline for develop-nt of the thesis that the atonement as the of God in Jesus Christ is effective at ery moment of the Christian's life and nstitutes the sure ground upon which to t hope of the victory of God's kingdom.

While the subjects with which the book ls are for the most part the traditional bjects of systematic theology, they are al-ays presented in a fresh and stimulating ay and shown to be relevant to the doc-ne of the atonement. What is new is the clusion in a book on the atonement of the ctrine of the redemption of the whole eation from evil and of the part that the atonement plays in the solution of social problems. There is also a helpful discussion of the eschatological content of Jesus' teaching in its bearing upon the Christian's life now and his hope for the future.

For a concise yet comprehensive study of the atonement this reviewer knows no better book. It is scholarly but easy to read and understand; biblical, but with a keen insight into the relevancy of the Scriptures to the life of the man of today; evangelical, but with no narrow conception of what the gospel is and can do as the power of God unto salvation. The book is a real contribution to the large library of books on the atonement.

EMIL E. FISCHER
Philadelphia

ATONEMENT IS RECONCILIATION

The Cross of Christ. By Vincent Taylor. St. Martin's Press. 104 pages. $3.

Based upon the New Testament, the eight chapters deal with the cross of Christ as he himself viewed it, and as St. Paul, St. John, and the writer of the Epistle to the Hebrews understood it. After reviewing the classical theories of the atonement, the author presents his own views.

Dr. Taylor defines atonement as deliverance and attainment, because it concerns man's sin and blessedness. He believes the word "reconciliation," in which he includes redemption and forgiveness, best describes Christ's work. Only in our thinking can we separate atonement from the appropriation of it through faith; they belong together. Not that atonement is not objective, apart from man; it is something accomplished "for us" and "in us."

Christ's saving deed was an event in time and is a present, continuous ministry "on high." His work is vicarious, representative (substitutionary only in the sense that we could not do it ourselves), and sacrificial (a self-offering for us).

The cross is the supreme revelation of God's love, obedience to the Father's will,

submission to God's judgment upon sin, and a present ministry of intercession (our own penitence is not enough).

Faith is dependence upon Christ, a gift from God; it is communal (we are indebted to the Scriptures, the church, and fellow-believers); shaped by Christ and determined by what he is and has done; expresses itself in life. " 'Works' are the flowers of faith."

Any earnest student of the New Testament will find this book very helpful and not difficult. The book originated in eight lectures at Drew University.

Brooklyn, N. Y. JOSEPH B. MOHR

CHURCH SCHOOL CURRICULUM

Dimensions of Character. By Ernest M. Ligon. Macmillan. 497 pages. $6.50.

The author for 35 years has been engaged in scientific research regarding the problems of Christian education. For 20 years he has supervised laboratory studies, with the aid of numerous "co-scientists," and backed by considerable financial support from a foundation. Yet he now expresses a conclusion which seems to typify his contribution to Christian education as of today: "Even now we do not know how to remedy the situation. We only know that it exists."

If 35 years of intelligent and endowed endeavor brings us only to a starting point, it is hard to see how the whole method of objective research, weighed statistically, can be worthwhile for Christian educators.

The traveler through these 500 pages encounters many a wayside episode which is worth talking about. Thus Ligon wants us to deal with the virtue of "magnanimity" instead of the vice of anger—the positive instead of the negative. For him personality growth is largely a change in attitudes. He defends the "soul." He decries the present-day tendency to put money into fancy educational buildings and equipment instead of into paying a competent teaching staff. He has gone completely berserk on the mathematics of statistics. And he razzes with considerable relish the Division of Christian Education of the National Co cil of Churches.

What about the Ligon curriculum? T author submits a pair of essays (see pa 270-71), written by two intermediates, a sort of token criterion of his curriculum compared with those produced by the nominations. He presents the essays wi out any indication as to which is which a invites his readers to choose between the

This reviewer, in the spirit of Ligon's o objectivity, made his choice with no pe ing ahead. When later the source of e essay was revealed, it was the non-Lig essay that had been picked. Perhaps t "unbiased" selection can stand as the viewer's verdict on the curriculum wh underpinnings are described in such vi detail in this remarkable volume.

Philadelphia THEODORE K. FINC

A LITTLE ABOUT SCHWEITZE

Albert Schweitzer. The Story of His L By Jean Peirhal. Philosophical Library. pages. $3.

Dr. Schweitzer has written his own ography superbly in a series of boo *Memoirs of Childhood and Youth, On Edge of the Primeval Forest, My Life Thought,* and others. It's difficult for other writer to compete with these fi hand reports. Jean Peirhal strings toge the essential facts of the great doc career in a competent manner, quoting merous paragraphs of Dr. Schweitzer's books.

This English edition is condensed f the Peirhal biography in German, ent *Albert Schweitzer: Das Leben eines g Menschen.* This edition is oddly pro tioned, with only 20 of the 160 pages g to the narration of the last 30 years. book contains 22 striking illustrations.

The book is useful as a brief and s paced introduction to the "good man."

BOOKS reviewed in these pages may be ord from the United Lutheran Publication H 1228 Spruce Street, Philadelphia 7, Pa from any of the ten ULPH branch s

iami Merger Establishes Largest Congregation in Synod

By JOSEPH HUNTLEY

MIAMI—Merger of two United Lutheran ngregations in Miami, St. Paul's and Holy nity, was announced by Pastors Carsten Ludder and John R. Taylor last month. e combined congregations will take the me of Luther Memorial Church under the pastorate of both ministers.

The merger, which was approved by the ncils of both churches, the president of Florida Synod and Board of American ssions, will result in establishment of the gest congregation in the Florida Synod.

Paul's Church, organized in 1948, re- ved its 1,000th member, Mr. Anthony chardi, in March. Holy Trinity Church, med in 1927, reported a confirmed mem- ship of 299 last year.

As soon as the merger is completed, the ngregation will begin construction of a 50,000 church seating 900. During con- uction, five services each Sunday will be ld in St. Paul's chapel to accommodate e combined congregation.

Number 1,000 at Miami's St. Paul's Church
Anthony Richardi with Pastor Ludder

uilding Programs in High Gear

ONE LITTLE GIRL wept when St. Paul's urch, Tampa, broke ground for a new room education building. She had chicken x and had to watch from the car as adults d children used small silver shovels to lp turn the earth. She later dug to her art's content as the congregation attended e service in the church. Pastor Andrew neisz hopes the building will be ready be- re the vacation Bible school begins.

OTHER CONGREGATIONS beginning con- ruction of buildings include: Advent, liami Shores, an 11-room second unit edu- ational building; Epiphany, Miami Beach, a new site; and Faith mission, Tampa, hich is remodeling a two-story residence a newly purchased four-and-one-half- re site.

ST. JAMES', Jacksonville, climaxed the third anniversary Feb. 10 by dedicating a $70,000 first unit which includes a chapel seating 250, ten classrooms, study, kitchen and choir room. St. Andrew's, Homestead, dedicated a $100,000 contemporary chapel and educational unit March 10. St. Paul's, Clearwater, will dedicate a recently completed church building on April 28.

PASTORAL CHANGES include: The resignation of the Rev. George E. Cressman from Good Shepherd, Tampa; the Rev. Robert G. Walker to become the first regular pastor of St. Stephen's, Tallahassee; the Rev. John R. Taylor to Holy Trinity, Miami; the Rev. J. Bender Miller to succeed Dr. L. A. Thomas who retired from Epiphany, Miami Beach; the Rev. H. Maxwell Walton to Christ, St. Petersburg; and the Rev. Roland Renkel to Grace, Lakeland.

SIX MISSION FIELDS are under development in the Florida Synod. Newest is Ft. Meyers which is being developed by Daniel Bergstresser from Lancaster, Pa. In nearby Naples, a group of 50 laymen requested

FLORIDA . . .

Pastor Bergstresser to assist them in preliminary work while awaiting a developer to be appointed in May. Lynn W. Wilfrid, formerly in Tallahassee, will develop a field in southeast Jacksonville.

LAY VISITORS in ten Jacksonville area churches obtained 252 commitments to membership, 64 children for baptism and 93 children for the church schools in the March 10-14 evangelism mission. Bethlehem and St. Luke's churches, Lake City; University Church, Gainesville; and Memorial Church, St. Augustine, joined the Jacksonville congregations. The Rev. J. D. Sheppard was area chairman.

FIRST BRIEFING SESSION of the Orlando area evangelism mission was held March in St. John's, Orlando. The Rev. Jose Huntley is area chairman. Other church in the group are Grace, Lakeland; St. Pau Melbourne; and Trinity, New Smyr Beach.

THE SECTOR PLAN for stewardship was subject of three area meetings of past in February. A series of church cour men's institutes are planned in June to en congregational support and interest.

The Florida Synod convention will be h May 13-16. St. John's Church, Jacksonville, host. Meetings will be held in the Geor Washington Hotel.

CARIBBEAN

Puerto Rico Mission is "Heart-Warming Success"

By FRANCISCO MOLINA

PUERTO RICO—The lay visitor was a little nervous as she rang the door bell. It was her first call on a prospect and the name on the card was that of an unknown.

Mr. Rivera, however, proved to be an agreeable host. He answered the door bell himself, asked the visitor to come in, listened to her politely, went graciously with her to the gate on her departure. He thanked her for calling, promised to attend the mission services. "However," he added with a smile, "you rang the wrong door bell. I am not Mr. Rivera."

This is how the visitor who had been assigned three calls made four on one evening. It happened at Puerto Nuevo where a hastily readied hall in new Redeemer Church now under construction proved inadequate to accommodate the crowds that came to the mission services.

Similar situations arose in small rural churches and in almost all city churches. Attendance was extraordinary. Eight congregations with an average membership of 100 had an attendance of 1,200 at their open-air rally. Evangelism brought heartwarming success to the Caribbean Synod.

THE ROMAN CATHOLIC CHURCH see to be somewhat disturbed. In El Dor the priest's housekeeper attended one ser at Gethsemane Lutheran Church. The morning she was fired from her job. evening she came back to the Luth church. This time she brought her six dren with her.

A boy, a former acolyte in a Roman C olic church, went to one of the mission ices with two Lutheran friends who called on him. The next evening they back for him, found him in the kit washing a huge pile of dishes. Follo the priest's advice, the boy's mother doubled his kitchen duty so that he not attend the Lutheran services.

At Río Piedras, one evening right the mission, a Roman Catholic proce marched up Pelegrina Street, stopp front of Transfiguration Lutheran Ch knelt and said the Hail Mary. To a partial observer it might have looked mild form of exorcism.

AFTER the last service at the Hato mission one of the lay visitors said: "I I am going to miss these gatherings."

You don't mean the supper meetings, do ?" jibed an irrepressible co-visitor.

"No," the other said mildly. "I mean new spirit—"

There *is* a new spirit among Lutheran lay ople, and this is the most remarkable re- t of the mission. This development may ll create new problems for some pastors ose churches are pitifully lacking in the st elementary facilities.

REPORTS on the mission in the rather rchurched Virgin Islands were likewise ouraging. Attendances far surpassed the st optimistic expectations. Miracles of surrection" occurred. Dormant Luther- who had not set foot in church in nty years were reactivated.

10

re at Luther House, Oxford, ares Student Center, Chapel

By E. RUDOLPH WALBORN

OLUMBUS—Luther House, home of Faith sion and headquarters for Lutheran stu- ts at Miami University, Oxford, was naged by fire on March 19. The blaze an in the wiring of a TV set in a base- nt room occupied by the student-house nagers and caused an estimated $10,000 age.

chapel and the student center wing of building were undamaged, and Pastor H. Zinger held Lenten services that t. The original house wing suffered t, and Mr. and Mrs. Richard Kotila were en from an upstairs apartment. Mrs. ila serves as center secretary.

T. TIMOTHY'S MISSION, Columbus, re- ed a four-generation family by transfer a sister American Lutheran congrega- . Otto Ruh celebrated his 82nd birthday the day he was received together with wife, daughter, grandchildren and great ndchildren.

ISSIONARY ANDREW B. ELLIS has been orted by First Church, Dayton, Ohio illiam C. Zimmann, pastor), since he a summer with the congregation before going on his first assignment to Japan. Home on furlough, he spoke at First Church on Feb. 24 and was presented with a check for $1,200 for a chapel in Japan and $150 for its furnishings. Pastor Ellis (*left in picture*) received the gift from Mr. Melvin Kimmey, representing the church council.

A FINANCIAL CAMPAIGN conducted in 54 churches of the Ohio Synod reached the halfway mark and $243,586 in gifts and pledges in a note-retirement campaign for Bethany Lutheran Village, old people's residence of the Dayton Inner Mission League. Other congregations will conduct campaigns later this year.

PASTOR CHALMER E. MOORE has become a full-time chaplain at the Springfield Inner Mission. Previously he had been working with the industries program and serving as pastor of Springfield's Bethel Church. As chaplain he will assist Miss Mazie Swearingen, society visitor since 1930. Logan county institutions will be his special responsibility.

MR. JAMES M. BURTCH, treasurer of the synodical board of home missions since 1954, is serving Governor C. William O'Neill, an active Baptist layman, as third assistant.

Ohio Congregation Helps Build Japan Mission
Pastor Ellis receives check for new chapel

ILLINOIS

Stendahl and Steimle Speak At Passavant Convocation

By JOHN E. COOPERRIDER

CHICAGO—The first Passavant Convocation will be held on the campus of Chicago Seminary, Maywood, April 24-25. Professor Krister Stendahl, professor of New Testament at Harvard Divinity School, will give two lectures on "Providence and Satan: Analysis of an Impasse in American Hist in the Light of Biblical Thought."

Dr. Edmund A. Steimle, professor Practical Theology at Philadelphia Se nary, will speak twice on "Some Proble in Contemporary Preaching."

David A. Kopplin, student chairman the convocation, said that he hoped pas would make the convocation a post-Ea retreat in the future.

Redeemer, Aurora, Dedicates New Chur

AURORA—A church of contemporary design seating was dedicated on Feb. 3 at Aurora. Redeemer Church congregation organized in 1904, built the church with tached Sunday school wing for its growing members which counted 970 baptized and 570 confirmed memb last year.

Cost of the building, designed by Chicago architect Le Johnson, was $160,000. The educational wing can be divi into 22 classrooms. Redeemer's old church was given t Baptist congregation and will be moved to a new locat

Illinois Synod President A. Howard Weeg conducted dedication service, assisted by Pastor Martin J. Zulauf.

Dedication at Redeemer Church, Aurora, with Synod President Weeg, Pastor Zulauf (see

orshipers Gather n Easter Morning

EVERYWHERE in the United tes and Canada, Christians hered again this year on hill s, lake shores and town nares on Easter morning at rise services to hear the mes- e of Christ's resurrection.

Chaplains in the armed forces d services for military per- nel and civilians alike.

n Hawaii, Marine Corps ilies and islanders were of- d the most splendid setting body could wish for an early rning service of worship.

The place was Pyramid Rock Kaneohe Marine Air base re last year 1,200 gathered r a low hill topped by a foot high cross to sing their ns and say their prayers as sun rose behind the ocean r Moku Manu Island.

Easter Sunrise Service at Pyramid Rock, Hawaii

IANA

gislators Tighten Marriage Laws, Bar Sunday Car Sales

By W. L. PIFER

DIANAPOLIS — Indiana legislators in- sed the gross income tax 50 per cent, ed two cents to the already burdened oline tax and raised the cigarette tax one . but—as if to ease their strained con- nce—outlawed commonlaw marriages.

The lawmakers also passed a bill holding father of a child born out of wedlock in empt of court if he fails to comply with pport order; tightened existing marriage uirements by adding a three-day waiting iod and compelling a birth certificate to hown at application for license. Consent oth parents is required if the applicants under age. A bill prohibiting justices of peace to perform marriage ceremonies ed the House but failed in the Senate.

The House passed, and sent to the governor, a Senate-approved bill to bar Sunday sales of automobiles. "This is nothing but a selfish trade association bill," charged Republican Rep. D. W. Dennis who led the attack on the measure. "It is an anti-free enterprise bill, which is bad, and to make it worse, they wrap it up in this hypocrisy to make it look like a Sunday law," he said.

But a fellow-Republican and auto dealer, P. Dailey, said that the issue was a moral one and pleaded with the House "not to make us force our employes to work on Sunday."

Before the final vote was taken, three crippling amendments were beaten down on voice votes.

President Putman and Dr. Moll To Address Synod Convention

ULC REPRESENTATIVE at the Indiana Synod convention, scheduled at St. Mark's Church, Auburn, May 13-15, will be Dr. Dwight D. Putman, president of the Central Pennsylvania Synod.

Banquet speaker will be Dr. Edwin Moll, former director of the Near East branch office of the Lutheran World Federation in Jerusalem.

A MISSION was organized and received into the Indiana Synod by President Walter M. Wick in Flackville on April 14. The congregation, which took the name of Prince of Peace Church, was developed by Pastor Claude A. Snider in the fast-growing west Indianapolis suburb.

A NEW FIELD was entered at Greenwood where Synod Mission Developer John G. Frank held the first service Feb. 10 with 122 persons in attendance. The charter membership list was opened March 10.

INDIANA and Illinois Synod congregational leaders will attend a school for training in the stewardship sector project at Camp Lutherwald, Howe, Ind., June 10-12.

Discussing plans for the courses were (*see photo*) left to right, Pastor Marteen D. Kilver, sector chairman for the Indiana Synod; Pastor Leslie C. Yeager, stewardship chairman, Indiana Synod; Chester A. Myrom, associate director of the Lutheran Laymen's Movement; Pastor Clarence C. Warfel, Illinois Synod; and Pastor Richard L. Peterman, stewardship secretary of the Illinois Synod.

Stewardship Leaders Map Plan for Two-Synod Campaig

THREE INDIANA SYNOD churches par pated in the Chicagoland evangelism mis held in February. They were Trinity Chu Valparaiso; Grace Church, Gary; and F United Church, Hammond, Ind.

MR. A. B. BROWN, member of St. Ma Church, Evansville, was recipient of the 1 Rotary Club's civic award. Chief among civic services was his part in bringing Alcoa plant to the area.

Vernon Shoup Dies of Heart Atta

MR. VERNON D. SHOUP, 58, promi layman of the Indiana Synod, and vice p dent of St. Paul's Church, Middlebury, of a heart attack March 20 as he and Shoup were leaving the midweek Le service.

Mr. Shoup was appointed to the dev ment committee of Camp Lutherwal 1949, was elected to the camp's boar directors and served as its treasurer. was a delegate to the 1954 ULCA co tion.

PASTORAL CHANGES: The Rev. Pa Schmiedel, Hoagland, has resigned to a a call as mission developer in Houst . . . The Rev. Richard Recher has a the call to Christ Our Saviour Chu

apolis. His resignation at Grace Church, ansport, becomes effective April 29 . . . Rev. A. K. Yount was installed as pas- of the Lebanon-Darlington parish by sident Wick . . Installation of a pastor, dedication of a parsonage, and open house were part of the program at Christ Church, Crawfordsville, on March 3. The new pas- tor, the Rev. Richard T. Kraus, was installed by President Wick.

INESOTA

Minneapolis Churches Make Building Plans

By PAUL LUTHER WETZLER

INNEAPOLIS — Several Minneapolis rches are planning to build. Faith-Lilac- is studying bids on its new addition. e Church will break ground in a few ks. Richfield Church is concluding a essful building-fund campaign and is ning a new church and parish house. Mark's Church, North Saint Paul, began truction on a $100,000 parish education tion March 10.

HURCH OF THE TRANSFIGURATION was or- zed April 7 with 100 members in West- d School, Bloomington, under Mission enizer Franklin Swanson. Synodical sionary Dwight Shelhart preached.

HE REV. DAVID W. PREUSS has accepted call to be campus pastor at the Univer- of Minnesota.

R. PAUL SCHERER was speaker at noon- Holy Week services held in Radio City ter and sponsored by the Greater Min- olis Council of Churches.

ORTHWESTERN SEMINARY graduation ex- es will be held in Salem Church, Minne- s, May 17. Speaker will be Dr. A. D. son, president of Augustana Seminary, k Island, Illinois.

R. GUNNAR HILLERDAL, associate pro- or in theological ethics at the University und, Sweden, will be guest professor at hwestern Seminary this fall. Dr. Hiller- will lecture in the fields of church his- ethics, and systematic theology.

HE NORTHWESTERN SEMINARY chapel been furnished with new dossal curtains drapes for the chancel and nave. Drapes also placed in the seminary reception m and one of its classrooms by the hen's auxiliary.

A PIONEER member of Holy Trinity Church, St. Paul, Miss Petermann, willed her home to the church. A portion of the sale price was used to purchase new light fixtures.

Emblem of Cross Creates Issue

ST. PAUL—Governor Orville Freeman of Minnesota has been asked by a representative of the American Civil Liberties Union to request the attorney general's opinion on the constitutionality of including a cross in Minnesota's statehood centennial emblem.

Dr. Donald G. Paterson, secretary of the ACLU's Minnesota branch, said his board would be guided by this opinion in determining its "proper course of action" if the state's centennial commission refuses to remove the cross from the emblem.

Summarizing arguments advanced against inclusion of the cross in the emblem, Dr. Paterson said use of the cross violates the first amendment to the Constitution which "sets up a wall of separation between Church and State." He predicted it "will give serious offense to humanists, Jews, Buddhists, agnostics, atheists and other groups of citizens who regard the cross as solely emblematic of the Christian religion."

"Since it is the intention of the commission to authorize the commercial uses of the emblem throughout 1958 by persuading business firms and others to use the emblem on their stationery, car stickers, highball glasses, beer mugs, etc.," he added, "serious offense will be given to tens of thousands of Christians in the state who regard the cross as sacred and oppose its profanation in commercial transactions."

Synod to Consider Structural Reorganization Proposals

By MARSHALL F. MAUNEY

LYNCHBURG—Pastors and lay delegates to the forthcoming Virginia Synod convention received the report of the commission on organizational structure early in April for advance study.

The 138-page document presents a careful study of the present organization and proposes over a hundred changes. In the introduction to the report, the commission states that it is "convinced that the many needs of synod . . . cannot be met under any system where main reliance is placed upon part-time personnel." Heart of the proposed new structure is a strong executive staff of full-time officers.

Chairman of the commission is the Rev. G. Paul Lottich of Roanoke. Secretary is Dr. Charles K. Woltz of Charlottesville, who also served as secretary of the ULC COS. The convention is being lengthened and tightened to allow additional time considering this extensive report.

THE SECTOR PROJECT was presented pastors of the synod at two workshops d ing March—at Bristol, Tenn., and Sta ton, Va. Chester A. Myrom and Ira Angstadt of the LLM staff made the pre tation, assisted by the Rev. L. F. Dorto the North Carolina Synod. The plan also be the main theme of church cou men's institutes in May.

Massanetta Speakers Announce

THE MASSANETTA SUMMER ASSEMBLY be held Aug. 5-11. Among the speakers leaders will be Dr. Harold R. Albert, burgh, Pa.; Dr. Ralph W. Loew, Buf N. Y.; Dr. Paul T. Warfield, Trenton, Prof. Robert Bornemann, Philadelphia S nary; Dr. Henry Einspruch, Salem He

The Coffee Pot Boiled Over, but the Evening Was a Succ

RICHMOND—This was one evening where things were meant to go wrong, Sister Ruth Wagner thought. The couples' club of First English Church had scheduled a meeting on Sunday evening, a highly unusual date for such an affair, and she was tired and had left the coffee pot run over.

Also, she had been asked to prepare refreshments for 100 persons, and since she had been serving First Church as deaconess since 1919 she knew that a couples' club meeting on a Sunday night would never draw such a crowd. She peeked into the room after the meeting had begun to see how many had come. There were not 100 present but over 200.

It was only later that Sister Ruth discovered why they had come—to honor her for 37 years of faithful service to the church. Taking part in the celebration sponsored by the couples' club was Directing Sister Martha Hansen of the Deaconess Motherhouse in Baltimore.

Roy Bucher presents gift to Sister Ruth (
while Sister Martha Hansen, Baltimore,

ssion; Miss Frances Dysinger, ULCW; ward L. Logan, ULC Brotherhood execu- secretary; and Miss Barbara Schoenrock the Board of Parish Education staff.

ST. PAUL'S CHURCH, Roanoke, has recently dergone extensive redecoration. The in- ior has been refinished, the basement com- ted with full educational facilities, a king area added. The Rev. Hensil B. ehart is pastor.

NEW PARSONAGES have been built by Re- mer Church, McLean, and Holy Trinity, nchburg. The Lynchburg parsonage, cost- $27,000, was dedicated by Synod Super- endent R. Homer Anderson on March 10.

RICHARD F. BATMAN, a senior at Gettys- g Seminary, has accepted the call of First glish Church, Richmond, as assistant pas- effective July 1.

ew Fields Slated for Development

Three more home mission fields are on the toward rapid development in the Virginia od. The Rev. Paul W. Bergstresser reports North Richmond that prospects for an anizational roll in excess of 200 are good. parsonage and a stone house-chapel, with a ting capacity of 250 and eight large rooms, e been purchased.

A 4.7-acre church site in the Cave Spring ion of Roanoke was purchased last month. J. William McCauley is holding services the area.

he Rev. Edwin N. Troutman began work as ion developer in the Lake Barcroft area of ington on March 15.

Several of the 24 congregations in the oxville area evangelism mission were hout pastors but all participated fully in event (March 24-29). Results were en- raging, gaining 165 for pastors' classes, children for baptism, and 133 for Sunday ools. Opening and closing rallies were ided between Knoxville and Johnson Speakers were Dr. Robert Paul Roth the Rev. Richard C. Hoefler of South- Seminary, the Rev. Dana Johnson of ingfield, Ohio, and the Rev. Wade H. ons of Jackson, Miss.

MICHIGAN

Population Gains Require Vigorous Mission Program

By CLYDE G. STEELE

DETROIT—Michigan Synod launched its $100,000 "Mission Advance Program" at a special synod meeting in Trinity Church, Ann Arbor, April 5.

Following the sermon by Pastor Richard W. Albert of Grand Rapids, Synod President Frank Madsen spoke on "Open Doors in Michigan." If the church is to keep pace with projected population gains in the Detroit area, NLC churches will need to establish 175 congregations in the next 15 years he said. In the outstate area the annual need will be for seven NLC congregations—a total of 19 per year needed as compared with the 2.8 per year average since 1951. The Rev. Otto Reble of Oak Park, MAP chairman, and Mr. V. Neal Maricle, fund-raising consultant, presented plan and procedures for MAP.

Delegates adopted the proposed plan which implements the decision of the synod meeting of May, 1956. MAP funds will be used in expediting mission work in the synod through advance purchases of property, and down payments on parsonages and sites.

Two hundred and fifty pastors and laymen attending a banquet in the Michigan League heard Mr. Cole Reasin, MAP lay chairman, speak on "A Layman's Faith" as regards the planting and growth of the church. The MAP campaign will extend from Easter to Pentecost.

Two Missions Formed, One Begun

TWO MISSIONS were organized on succeeding Sundays. Our Risen Lord Church was organized in Flint on March 24 with 74 confirmed and 134 baptized members under the leadership of Mission Developer Thomas BeMiller. Peace Church, Ann Arbor, held services of organization on March 31 with 56 adult and 100 baptized members. The Rev. William Black developed the Ann Arbor congregation.

MICHIGAN . . .

MISSION DEVELOPER JOHN BRUCE used "knuckles, rubber and shoe leather" making 4,000 calls in Kalamazoo preparatory to holding the first service in a new field. His labor was rewarded when 103 persons attended the service on March 3. A parsonage has already been purchased.

State Director Appointed For Ministry to Migrants

MRS. CARL GLADSTONE of Paw Paw, Mich., has been appointed Michigan state director of the migrant ministry, Dr. Roy G. Ross, general secretary of the National Council of Churches, announced in New York this month.

Mrs. Gladstone will co-ordinate and help guide the extensive spiritual, educational and recreational services provided by Protestant churches to crop pickers and their families who come to Michigan each summer. Last summer a migrant ministry staff of 40 served some 60,000 out-of-state migrants.

Services include a child-care center, vacation church school, library-lending services, and classes for children. A station wagon equipped with worship, education and play material is used to reach remote farms.

Local pastors and Michigan church groups co-operate with the National Council of Churches' division of home missions to which the denominations have assigned responsibility for helping the million and a half agricultural migrants in the United States.

Mrs. Gladstone, a Methodist, has served for six years as a migrant ministry supervisor. She is a former schoolteacher.

A CHOIR WORKSHOP for the Detroit area was held in Christ Church on March 17 under the direction of Prof. L. David Miller of Wittenberg College. It was attended by 125 singers and leaders. The synod worship committee intends to conduct similar sessions twice each year in both conferences.

Stricter Sunday Laws Demande

The Detroit Pastors' Union, ministerial as ciation of the Detroit Council of Churches, leased a resolution vigorously opposing Sunday opening of supermarkets, a trend wh is rapidly gaining ground throughout the c

The union at the same time urged voters vote for larger aid, through taxation of pr erty, to build additional schools in the n ropolitan area.

DR. REUBEN K. YOUNGDAHL of Mt. Ol (Augustana) Church, Minneapolis, Mi was Lenten speaker for the Detroit Cou of Churches downtown services April Dr. Youngdahl frequently speaks in the and has a large following.

TEN CONGREGATIONS of the synod planning to launch building programs du the year. They are: St. Matthew's, Park; Peace, Ann Arbor; Trinity, Arbor; St. Mark's, Benton Harbor; St. drew's, Birmingham; Our Risen Lord, Good Hope, Garden City; Christ the Livonia; Christ, Monroe; and Holy Tr Niles.

ULCW SPRING conferences will be in Detroit at Resurrection Church Ap and at Faith Church, Grand Rapids, 25. Holy Communion Church, Detroi serve as host to the Brotherhood conv April 28.

Pastor Louis F. Gunderman of Fli observe the 50th anniversary of his o tion the first week in May.

PENNSYLVANIA

East Allegheny Confere Prepares for Mission W

By ROBERT G. SANDER

ALTOONA—Evangelism mission w East Allegheny Conference is schedu May 12-17. Forty-five churches operating. Chairmen in all churc trying to give final stimulus to their

Mission leadership rallies are so for First Church, Altoona, and St

urch, Clearfield, on May 12. Two officers the Central Pennsylvania Synod, the Rev. orge E. Whetstone and the Rev. Arthur M. Yeagy, will speak. Pastor Whetstone l be heard in Altoona, Pastor Yeagy in earfield. Dr. Gerhard E. Lenski, ALC stor and former professor at Pacific Semi- ry, will conduct the mission to pastors at st Church, Tyrone. The Rev. Victor A. rlson of Christ Second Church, Altoona, area director. The closing rally will be Jaffa Mosque, Altoona, on May 17.

PRE-CONFIRMATION rallies were held in Trinity Church, Somerset, and in Bethany Church, Altoona, on April 7. Lutheran churches in the Johnstown area will hold a rally on May 26. Dr. Vernon L. Strempke of the ULC Board of Higher Education spoke at Somerset. Confirmands attending the rally were given opportunity to share in vocational interest groups.

FIVE VACATION Bible school workshops will be held on the territory of the East and West Allegheny Conferences at Altoona (April 23), Huntingdon (April 24), Clearfield (April 25), Johnstown (April 30), and

Little Girl With Big Heart Holds Out

ight-Year-Old Danalee Hauger at Central City Home
A crayon, a smile, and the prayers of many people

FOUR YEARS AGO, doctors said Danalee Hauger wouldn't live more than two weeks. This Easter, Danny sat in her wheelchair painting Easter bunnies, and every day she lives may help her gain enough strength for an operation intended to mend the damage inflicted to her heart by rheumatic fever.

Danny has done a lot of coloring and painting in recent years. She is uncomplaining and easy to please, her mother says, and she's achieving top marks for the second-grade schoolwork she does at home.

Danny's heart was severely enlarged by the fever in 1953. She has been in and out of the hospital since then and is confined to a wheelchair when at home. Doctors have had little encouragement to offer to her parents, but Mr. and Mrs. Robert Hauger of Central City, R.D., near Johnstown, Pa., continue to hope and pray. They are members of Buckstown (ULC) hurch and they say that in addition to Danny's will to live and the aid afforded by medical ience, they are encouraged by the prayers of many people who have become interested in e eight-year-old girl with the valiant spirit.

People heard about her because Danny is Somerset County's Miss Heart of 1957, a title e won last month in a contest conducted in connection with the heart fund drive. Her me was entered by a Sunday school class of the Buckstown church.

PA.: ALTOONA . . .

Rockwood (May 1). The workshops are sponsored by the conference committees on Christian education.

SPRING MEETINGS of United Lutheran Church Women are set for early May. Women of West Allegheny Conference will meet in Trinity Church, Bedford, on May 1; those of East Allegheny in St. Luke's Church, Roaring Spring, on May 2. The Rev. Gordon C. Lund, public relations director of the Lutheran evangelism staff, and the Rev. Edwin C. Wertz, missionary on furlough from Japan, will speak.

Three women's groups in First Church, Johnstown, merged to form a new United Lutheran Church Women group. The organizational meeting on March 22 was attended by 225 women who will be divided into circles meeting seven times a year. Three meetings of the whole group will be held annually.

THE NEWLY REBUILT pipe organ of Zion Church, Meyersdale, was dedicated in early March. The organ was rebuilt at a cost of more than $9,500. Russell G. Wichmann, organist of Shadyside Presbyterian Church, Pittsburgh, played.

The Rev. Paul R. Haffly resigned the Addison-Confluence charge to accept a call from the Board of American Missions a missionary to the southeast area of S. vannah, Ga. . . . The Rev. H. Lee Hebel ha accepted a call to the Allegheny charg which will now consist of St. James' Churc Alum Bank, and St. Matthew's Churc Schellsburg. The churches had former been part of the Schellsburg-West Er charge.

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Construction Gets Starte In Conference Churches

By WILLIAM C. ROEGER

NORRISTOWN—Two conference churc began new building projects last mon Trinity Church, Fort Washington, bro ground for a Christian education buildi Speaker was the Rev. Lawrence M. Re of the ULC Board of Parish Educati Children of the church school brou shovels from home and participated in service.

Spring City Church broke ground fo $36,850 parsonage to be built adjacent the church. It will contain eight rooms, of which will be used as church office. U completion of the new building, the pre parsonage will be razed.

Lenten midweek services at the Sp City church were based on the study of Small Catechism. Pastor Ralph Alde presented the material. A question-a answer period followed similar to method used during mission week serv Congregational interest was high.

ATTENDANCES at the mission cong tion of St. John's, Hatboro, have grow the extent that it is now necessary to three Sunday morning services. Mer ship of the congregation is expected t ceed 700 by mid-summer.

ST. PETER'S CHURCH, Hilltown, an Luke's Church, Dublin, both churches" sharing the use of their c edifices with Evangelical and Reformed gregations, have changed service sche permitting the Lutheran congregatio

(Continued on page 46)

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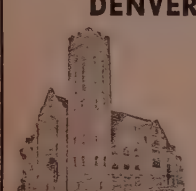

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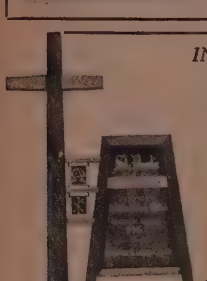

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PA.: NORRISTOWN . . .

(Continued from page 44)

hold services every Sunday morning t alternating between early morning and la morning hours. Results of the evangelis mission showed that alternating morni and afternoon services was confusing newcomers to the communities.

RENOVATION programs are being carri out at St. John's Church, Spinnerstown, a St. James' Church, Chalfont.

THE LUTHER LEAGUE of Grace Chur Pottstown, is holding a series of meeti on Christian vocations . . . ULCA Board Parish Education Secretary Lawrence Reese preached at the Lenten rally of S tion "A" of the Conference Luther Lea in Trinity Church, Lansdale. Section held a Lenten vespers and election of ficers in St. John's Church, Phoenixville Philadelphia Seminary President Henry Bagger and the seminary's women's auxil president, Mrs. George Ammon, spoke Norristown Conference rally of the wom auxiliary of Philadelphia Seminary in T ity Church, Lansdale.

ROCKY MOUNTAIN

Lenten Services Affected By Colorado Snowstorms

By OLIVER F. WEAVER

DENVER—Observance of Lent in Colo churches was hampered by exceptio heavy snowstorms that closed roads isolated some communities. Snow pile from one to four feet deep. In and ar Denver, Colorado Springs, and Pu roads were impassable, business esta ments and schools closed. Church acti came to a standstill as Colorado and n boring Wyoming and New Mexico du of the heaviest snowstorm since 1946.

A SPECIAL BIRTHDAY PARTY was sche April 24 for Holy Cross Church in We ridge, a suburb of Denver. It is the anniversary for a congregation whi Jan. 1 had become self-supporting i

(Continued on page 48)

NOD CONVENTION CALENDAR

ril 30-May 3
VIRGINIA
St. Mark's Church, Roanoke

y 2-3
NOVA SCOTIA
Mt. Calvary Church, Upper Northfield

y 7-9
KENTUCKY-TENNESSEE
Grace Church, Louisville, Ky.
MISSISSIPPI
St. John's Church, Louisville, Miss.
NORTH CAROLINA
First Church, Greensboro
GEORGIA-ALABAMA
St. Paul's Church, Savannah, Ga.

y 12-15
WEST VIRGINIA
Century of Progress Bldg., State 4-H Camp,
Jackson's Mill

y 13-15
INDIANA
St. Mark's Church, Auburn
MICHIGAN
Trinity Church, Battle Creek
CENTRAL STATES
First St. Paul's Church, Hastings, Neb.
FLORIDA
St. John's Church, Jacksonville
PACIFIC SOUTHWEST
First Church, Glendale, Calif.
WARTBURG
Peace Church, Steeleville, Ill.

ay 20-23
ILLINOIS
First Church, Decatur
IOWA
Central Church, Mason City
OHIO
Wittenberg College, Springfield
PACIFIC
St. Mark's Church, Portland, Ore.
PENNSYLVANIA MINISTERIUM
The Inn, Buck Hill Falls, Pa.
TEXAS-LOUISIANA
Redeemer Church, Houston, Tex.

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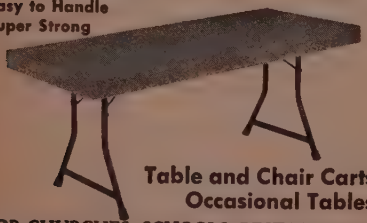

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ROCKY MOUNTAIN . . .

(Continued from page 46)

than five years. The fast-growing church h a communing membership of 530, baptiz membership of 825. Pastor is the Re Charles L. Strubel.

The congregation will be host to t Rocky Mountain Synod which meets Ma 20-23. ULC representatives will be D Richard H. Gerberding and Dr. William Zimmerman. One of the principal top for discussion will be how to deal with t double apportionment goal set by the UL convention last fall.

Lucky Rocky Mountain Syno

No Pastoral Vacancies Nov

President John F. Futchs reported month that there are at present no paste vacancies in the churches of the Rocky Mo tain Synod. Despite this satisfactory situa in the synod, Dr. Futchs emphasized that need for pastors is urgent. Many parishes without pastors throughout the east and m new fields must be developed to keep pace population shifts and increases.

GLORIA DEI CHURCH, Denver, has ca the Rev. James W. Primley, pastor of H Communion Church of Minneapolis. He pects to assume charge June 15.

"EXPLORING NEW FRONTIERS" was to for two family night forums at Mesa

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y 5-10	Pittsburgh, Pa., Synod, Northeast Conference
	Tallahassee, Fla.
	Davenport, Iowa
	Salina, Kansas
	Geraldton, Ontario
	San Diego, Calif.

urch, Denver. The panel consisted of city ders who discussed problems facing the urch in a growing nation. What is the rch doing to meet spiritual needs of mil- ns on the move?—to establish new rches where needed?—help families in ne of crisis?—guide youth into construc- e ways of life?—assure democracy for all es and peoples?—use radio and television religious purposes? The program was entire families, dad, mother, teenagers. nursery was provided for infants.

Messiah's cathedral choir sang on March at Canon City, Colo., and at First hurch, Colorado Springs. Minister of usic is Robert P. Keener.

Messiah's youth group planned a Holy eek retreat at Estes Park.

THE REV. W. GILBERT WISE has been led to Hope Church, Pueblo, Colo. He ill assume charge June 1. He has been rving as executive secretary of the Lu- eran Service Society of Colorado for six ears. The new building recently acquired om the city was readied for its first service arch 24 and will be dedicated May 5.

LUTHERAN MEN of Denver, including all nodical groups, elected as new president red G. Koenke, member of Messiah hurch and of the ULC Laymen's Move- ent.

A THREE-MONTH leave of absence has en voted by St. Paul's Church, Albuquer- ue, for Pastor Leeland C. Soker whose rength was taxed by heavy parish duties. ilip Hefner, Chicago Seminary, is serving as intern assistant to Pastor Soker. On his return to the seminary this fall, he will be succeeded by Robert Davis of Central Seminary.

The Rev. Dale L. Knudsen, pastor of Bethlehem Church, Los Alamos, N. M., who is recovering after an illness of several months, is planning to take up his work again by May 1.

A CHURCH SITE for a new mission has been secured in Arvada, suburb of Denver. Mission Developer Charles Hoemig is soon to arrive on the field.

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IN CONCLUSION . . . . . .

AN AMAZING CHANGE came over the disciples between Good Friday and Pentecost. On Good Friday they went into hiding, cowering in a locked room because they were afraid of what the Jews might do. Then they fled into the hills of Galilee, returning gloomily to their everyday jobs. Their whole universe was shattered.

Fifty days later they went openly into the streets of Jerusalem and buttonholed strangers to tell them the wonderful news about Jesus. They preached with fervor and without fear.

The only event of those fifty days that could have brought about such a change was the Resurrection of Jesus. Into the troubled hearts of the disciples came the overwhelming certainty that their Lord was still with them and that he would always be with them.

ODDLY ENOUGH, when they could no longer see Jesus the disciples were far more sure of his presence than when they had walked in his company. On Pentecost they were more confident by far than they had been when they were together in a storm-tossed little boat on the Sea of Galilee. Of course, they had seen Jesus on several occasions after his Resurrection. They had even spoken with him. But it would be normal to expect that they'd have stronger faith when they were with him 24 hours a day than when they were privileged only an occasional glimpse of his glorified body.

The realization that he was with them always and in every place restored their souls. It gave them courage and confidence they never had before. It made their lives creative and triumphant. Even death held no terror.

Martin Heinecken in *The Mon Before God* stresses Kierkegaard's sistence that we today are as close Jesus as were those who walked the e when he did. If the disciples or the ple of the early church could be cl to him because of the coincidence time, they would have an unfair ad tage over us and could logically be pected to be better Christians than are, says Kierkegaard. But we are more widely separated from our L than the first disciples. We too can h a personal encounter with him, says Danish theologian.

TOO OFTEN we discount this pers relationship. We allow the Resurrec and its implications to become a onc year subject. The empty tomb make interesting though slightly implaus story for the Easter service—and there it gets mixed up with bunnies, and hats.

Some Christians prefer to center religion around a code of ethics morality: live a good life, be hones kind, pray for success. These are all ideas, but they circumvent the main raised in God's eternal word. At the moment, God sent his Son as a d savior for struggling, errant huma He was born, suffered, died—and rose again to live and reign forever.

"Lo, I am with you always," said J The living and all-powerful Christ is as near to us today as he was to the ciples on the first Easter. He is ju ready to instill courage into our lives to fill them with meaning and pur He is just as ready to lead us to triu here and forever.

—ALBERT P. STAUDERM

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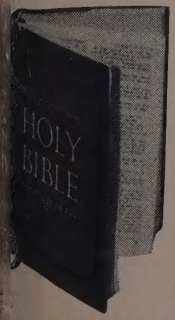

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